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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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What, then, is man?

The focus was on man in his fullness, and in his emptiness without God, as the American Scientific Affiliation held its 25th Annual Convention at Bethel Seminary in St. Paul, August 17-20. This 2000-member organization is comprised of scientists who are committed Christians.

In the opening address, theologian Bernard Ramm of the Seminary of the West, Covina, California, projected scientific discoveries and technological applications into the future. Dr. Ramm said he was trying to forewarn evangelical theology of "technological shock" from such possibilities as the clonal culture of human beings. Clonal culture would reproduce exact copies of people without human birth. Theology is already being challenged by chemical alteration of personality, prolongation of human life, and varying definitions of life and death, Ramm said.

Sparks flew between the two invited speakers, Stanley L. Jaki of Seton Hall University and Keith Gunderson of the University of Minnesota. Dr. Jaki, a Roman Catholic physicist and author of a widely-hailed book on **The Relevance of Physics,** made a strong case for mind-brain dualism in his paper on "Brain, Mind, and Computers." He attacked "physicalists" for imputing mind-like qualities to computers, saying "Machines cannot even add, any more than a gutter adds by collecting raindrops."

Dr. Gunderson, a philosopher of science deeply involved in computer simulation of cognitive processes, argued that computers do add, play chess, and "think." He admitted that only "sapient" (problem-solving) tasks are currently "program-receptive." Many scientists are trying to find out how these processes differ from "sentient" processes (like feeling) that are resistant to programming.

Dr. Richard H. Bube, professor of materials science at Stanford University and editor of the Journal of the American Scientific Affiliation, urged A. S. A. members to help restore "the lost prestige of science." If Christian men of science develop their own "rational faith", he said, young people can be shown the dangers of nonrational or irrational approaches to life. "As individuals committed not only to Jesus Christ as a way of knowing God but also to science as a valid way of knowing, we must honestly admit to young people that science is limited and that scientists are fallible. But we must also demonstrate that at least some scientists are first of all human beings who care about other human beings." Otherwise he cautioned, the modern "romantic rebellion" by turned-off youth will go too far and wreck both science and society.

The Biblical exhortation to "speak the truth in love" was applied by geneticist V. Elving Anderson of the Dight Institute of Human Genetics, University of Minnesota, to those who study relationships between genetics, race, and I.Q. Dr. Anderson analyzed the controversial findings of Dr. Arthur Jenson of the University of California, saying that on technical genetic and statistical points Jensen has been generally correct. He added, though, that as a psychologist recently "converted" to genetics, "Dr. Jensen shows some of the overenthusiasm of a new convert." It is not yet clear, Anderson emphasized, what the slight but persistent differences of I.Q. between races really indicate. It is clear, he said, that great damage can be done if such data are used unwisely as a basis for determining public education policy.

The uniqueness of man was stressed by many during the three-day meeting. Papers on human nature were presented by anthropologist George J. Jennings of Wheaton College, Illinois, sociologist Lowell Nobel, Spring Arbor College, Michigan, counseling psychologist R. Richard Searle, Niles, Illinois, and physiologist A. Kurt Weiss of the University of Oklahoma Medical Center.

Man was set in a much broader perspective by philosopher Lawrence H. Starkey. Dr. Starkey, of the Encyclopedia Britannica editorial staff, tried to accomodate both necessity and contingency in a new cosmological theory involving matter, anti-matter, and counter-matter. He characterized his theory as a "theodicy" taking into account the inherent refractory properties of matter. Limitations of geometry in a space-time continuum, he argued, probably imposed limitations on the Creator once He chose to create a universe complicated enough to contain geometry. Not all his audience seemed convinced, but probably few of them understood the relativistic quantum mechanics underlying all cosmologies, either.

"Faith and Human Understanding" was discussed by Physicist W. J. Neidhardt of Newark College of Engineering, New Jersey. Dr. Neidhardt described contributions of Pascal and Michael Polanyi to the concept of "personal knowledge." Science is impossible without a conviction akin to religious faith, he said. He gave examples of reliance on tacit, unspecifiable knowledge in scientific work.

Philosopher Calvin Seerveld of Trinity Christian College, Illinois, pleaded for Christians not to "take man apart" in their scientific work. Scientists in their specialized fields should recognize the oneness of man, his wholeness as a creature of God.

Charles Hatfield, Jr., professor of mathematics at the University of Missouri at Rolla and president of the A. S. A., expressed gratitude for "the gift of mathematics" in his presidential address. Speaking on "Men, Models, and Mathematics", he said that mathematical projection enables us to eliminate insignificant detail. Discovery by the human mind is a "model", a projection of creation by God. Since God has made us in His image, Dr. Hatfield said, it is God, not man, who is the master model-maker.

Closing the convention in St. Paul this year was a session devoted entirely to worship and witness, a rededication to Christ and to scientific work.

Information on the A. S. A. is available from its national headquarters, 324½ South Second St., Mankato, Minnesota 56001. Dr. H. Harold Hartzler of Mankato State College is Executive Secretary of the Affiliation.

— reported by:
Dr. Walter R. Hearn,
Editor ASA News
Dept. of Biochemistry
and Biophysics
Iowa State University
Ames, Iowa 50010.

A music teacher in the States has sold his house pet to a zoo in New York. The python "Anderson" is about 22 feet long, the heaviest snake in the U.S.A. According to his former owner "Anderson" is a cute little pet.

Dutch Artists Henk and Margot Krijger at Calvin's Fine Arts Center: A BLENDING OF CONTRASTS

(Grand Rapids) — Before an audience of almost three hundred and fifty people, Margot Rutgers Krijger, Dutch pianist, performed several shorter piano compositions by Robert Schumann, Leon Orthel, and Domenico Scarlatti, in the Fine Arts Center Auditorium of Calvin College.

Mrs. Krijger, who was born in Voorburg, the Netherlands, spent part of her childhood with her parents in Indonesia. Upon returning to The Netherlands, she graduated from the **'s-Gravenhaags Christelijk Gymnasium,** and earned the master's degree from the Amsterdam Conservatory of Music.

Obviously fatigued from the long trip from Chicago to Grand Rapids, the introductions to members of Calvin College's faculty, and from being the honored guest at a banquet, Mrs. Krijger performed nevertheless with the touch of an accomplished pianist. A repeated warm applause from the low in number, but highly appreciative audience, indicated something of the reception which Margot Rutgers Krijger received in Grand Rapids.

Introduced by Professor Harold Geerdes, chairman of the Music Department at Calvin College, Mrs. Krijger brought her musical talent as well as her natural charm to the stage. The auditorium is well-suited for the occasion. Acoustically designed to accommodate almost any musical performance, the FAC auditorium wins in popularity over the Grand Rapids Civic Auditorium, formerly the only auditorium available for this purpose in this city.

In review, Professor Geerdes stated that Mrs. Krijger is a very accomplished pianist. He especially liked the **"Variationen über den Namen Abegg"**, by Robert Schumann (1810-1856).

Dr. John Hamersma, also a member of the Calvin Music Department and himself an accomplished organist, remarked about the precision with which Mrs. Krijger approaches the piano. The professor stated that it is very demanding for any pianist to travel to the place of performance and give a concert on the same day. He noted a tendency toward perfection in the performance of the pianist, and thought very highly of her musical talents.

Professor Edgar Boeve, Chairman of the Art Department, introduced artist Henk Krijger to the audience. Mr. Krijger's work will be on display at the Fine Arts Center until October 8.

Mr. Krijger has in recent years been active in architecturally oriented art. He studied in Amsterdam, and is here at the invitation of the Christian Art Institute of Chicago Ridge, Illinois, for a second one-year term. During World War II, the artist worked as an illustrator for the Dutch underground press, "Vrij Nederland". Unfortunately the work done during this period was left in the Netherlands, so that these illustrations were not included in the exhibition. After the war, Mr. Krijger became a book designer and a free lance artist, and eventually accepted the invitation to the U.S.

The artist's fine sense of humor is evident from his work. A mild satire underlies his architectural constructions such as "the demon", and the "shrine" (that is not the real title), as well as the water color and oil paintings.

A warm reception, sponsored by the Music Department and the Art Department of Calvin College, in cooperation with the Dutch Immigrant Society, concluded the festival.

— b.

EVANGELICALS BREAKING GROUND IN MANITOBA

A new spirit seems to be developing within the evangelical wing of the Church. Better known for their forays into the major denominations and their tendency to divide, evangelicals recently have been establishing a reputation for bringing together.

It began with the World Congress in Berlin in 1966. Christian leaders from over one hundred nations — from virtually all the major denominations, but with a clearly evangelical leaning — met there. They spent a week together, reaffirming the content of the gospel, assessing the condition of the Christian church throughout the world, and pledging themselves to an aggressive witness to an exploding world population.

A leading American editor, Dr. Carl F. H. Henry of the fortnightly publication **Christianity Today,** and evangelist Billy Graham, were the prime movers behind the original congress.

Since then, similar congresses have been held in Singapore (for all Asia), Bogota, Colombia (for South America), Minneapolis, and most recently in Ottawa. The Canadian Congress on Evangelism which met in Ottawa August 24 to 28 brought together over 600 evangelicals from more than 30 Canadian denominations.

A convention of Manitoba evangelicals is planned for October 30 to November 1 at the Portage Avenue Mennonite Brethren Church of Winnipeg and is expected to bring together the most widely representative group of Manitoba churchmen in the province's history. On the liberal-conservative scale, the convention is clearly on the orthodox side, since the authority of the Scriptures is assumed and the main articles of the historic Christian faith also.

The convention has already drawn responses from 15 different denominations and will probably bring together between four and five hundred men and women,

(Continued on page 2)

AACS ANNUAL MEMBERSHIP MEETING
to be held October 10, 1970 in Toronto

10:00 am — 12:00 noon Business session 12:00 noon - 2:00 pm Lunch
2:00 pm Dr. Arnold H. DeGraaff will present his inaugural address entitled,

"Moralism Versus the Word of God in Education and Therapy"

5:30 pm Banquet Evening: Special Student program

Everyone is welcome. Place: Westview Centennial School, 755 Oakdale Avenue, North York, (Toronto), near intersection of Highway 400 and Finch Avenue.

College and university students, teachers:

"INTRODUCTION TO CHRISTIAN PHILOSOPHY"

taught by Dr. H. Evan Runner — 14 four-hour sessions dealing with the fundamentals of Christian thought.

Lectures will be held in the Sidney Smith Building of the University of Toronto, room 2102, at Willcocks and St. George Streets.

For more information write the Institute for Christian Studies, 141 Lyndhurst Avenue, Toronto 4, Ontario.

Evangelicals breaking ground in Manitoba

(Continued from page 1)

clergymen, laymen and young people.

A statement by the convention's planning committee says that "the presupposition of this movement is that evangelicals have a significant role to play in Canada by uniting in a fearless testimony to our Christ." Topics of the weekend meeting include "Christian Youth and the Cultural Crisis", "Evangelical Action in Professional Life", "Evangelical Concerns in Business and Labour", "Inner City Action" and "Evangelical Penetration of the North".

Heading the list of speakers will be Joel Nederhood, the speaker on the internationally broadcast Back to God Hour, and the son of a one-time Italian immigrant, Mariano DiGangi, now the head of the Evangelical Fellowship of Canada. Dr. Nederhood is also the author of **God is Too Much** and **The Church's Mission to the Educated.**

Locally, participants include Professor Leonard Siemens, director of the Centre for Settlement Studies at the University of Manitoba; Roger Briggs, Anglican minister from Churchill; and Gerald Vandezande, head of the controversial Christian Labor Association of Canada.

The chairman of the informally-organized committee which is planning the convention is a Presbyterian-trained theologian who heads the Mennonite Brethren Bible College, one of two Mennonite colleges in Winnipeg.

A groundswell for cooperative action among evangelicals seems to be building partly because of the frustration which many churchmen are feeling as a result of the impotence of theologically liberal Protestantism. Significantly, a sizeable proportion of the participants in the late October Winnipeg meeting will come from the large denominations, whose stance is generally liberal.

The convention is expected to conclude with a large public rally in the Winnipeg Civic Auditorium, at which Dr. Joel Nederhood will speak on "The Church and Reformation Today". The meeting takes place Sunday evening, November 1, beginning at 7:30 p.m.

Christian Higher Education Boxes

After a beautiful summer of enjoying nature, spending money or making money, etc., it is time again for all, who so faithfully do the collecting of the High-School Boxes, to start again.

The Spring Collection came in late, with some exceptions and was rather low. We like to have it in before Nov. 15 if possible.

St. Catharines opened her doors to 73 students in the Trinity fellowship hall, which is divided in 4 rooms, and called "The Beacon". What a blessing that our children are given the opportunity to attend a Christian High School. Let us as women also do our share, and try to fill these boxes. We hope that love for Christian Education may continue and increase. I hope to give a full report of the year 1970 in November.

Mrs. E. Langendoen,
Treasurer of
Christian Higher Education Fund.

Church Announcements

CHR. REF. CHURCH

Accepted
to Wellandport, Ont., Rev. J. D. Tangelder of Vernon, B.C.

Maranatha Chr. Ref. Church Galt, Ont.

After a vacancy of one year created by the departure of Rev. J. Binnema who left to accept a call from the Chr. Ref. church in New Glasgow, N.S. we were happy to receive an affirmative answer to our call extended to Cand. John Koole. During our time of vacancy Rev. J. C. Derksen from the Guelph Chr. Ref. church served our congregation faithfully as counselor. On Sept. 16, 1970 Rev. J. Koole passed his classical examination successfully in the session of classis Huron meeting in Galt. Dr. R. Kooistra and Rev. R. Praamsma attended this classis meeting as deputies from classis Toronto and classis Hamilton respectively.

Rev. John Koole graduated from Calvin College and Seminary several years ago. After his graduation he studied at the Free University in Amsterdam. Last year 1969 he served the First Chr. Ref. church of Hamilton, Ont. as an intern. On Wednesday, Sept. 23 Cand. John Koole was ordained as minister of the Word in the Chr. Ref. church in an impressive service attended by many members of the congregation where he served as an intern.

Our counselor Rev. J. C. Derksen led the service. Rev. A. Kuyvenhoven from the Wallaceburg Chr. Ref. church (former pastor of the Hamilton congregation) preached the sermon. Rev. P. L. Van Katwyk from the mother Kitchener church charged the minister on behalf of classis Huron, and Rev. T. Hoogerwaard of the Reformed church on behalf of the ministerial association of Galt.

A male choir from the Hamilton church rendered several songs during the service.

The following Friday our congregation welcomed our minister on a more informal basis. The basement of our church was filled with children and adults who welcomed our new minister with songs and skits.

We are looking forward to a fruitful ministry of Rev. J. Koole. We are above all grateful to God that we are able to hear His Word and accept His Grace in these troubled times.

"Bethany" farewells

On Friday, September 18, the congregation of the Behany Christian Reformed Church of Bloomfield expressed their sincere feelings to Rev. Peter Breedveld and his wife. Rev. and Mrs. Breedveld left us Monday, September 21, having accepted a call to be pastor of the Christian Reformed Church in Holland Marsh.

Many members and former members of the congregation as well as several personal friends of the minister and his wife, were present. Mrs. Kuipers represented the Dutch Ladies' Society, Mr. A. Ypma Sr. expressed comment on behalf of the Men's Society, and Mr. Dick Hoekstra spoke for the Young People's Society. All expressed thankfulness for the minister's service to themselves as well as to the community.

Miss Linda Rensink gave a beautiful tribute to Mrs. Breedveld on behalf of the Calvinettes, with whom Mrs. Breedveld had been very active.

The chairman had asked if anyone wished to say a few words. The pianist got up and walked up toward the lectern. Mr. Hoekstra, with a smile, stepped aside. But, the pianist was just crossing the room.

Mr. Bill Huiskamp expressed appreciation to the minister on behalf of our Local Evangelism Committee as well as the Combined Evangelism Committee of Trenton, Belleville and Bloomfield. Mr. A. Ypma gave a few personal comments. Appropriate remarks were made by Henry Nyman on behalf of the Cadets.

Rev. G. Gritter of C.R.C. Belleville, and Rev. R. Jones of Presbyterian Church, Picton, then gave tributes to their colleague and colleague's wife with several humorous anecdotes as well as serious remarks as to the enrichment of the community due to the Breedvelds' active service.

The Rev. Breedveld was then put through an "examination", written and conducted by Mr. J. Bakker and assisted by Bob Reitsma. This was a "test" to see if the pastor was ready for his new charge. The testing came up with several negative results as well as positive qualities, but Mr. Bakker then proceeded, on behalf of the congregation, to erase the negative and proposed to remember only the positive points, stating that this was also our Christian duty. As a diploma the pastor was presented with an elegant scrapbook containing county memories and signatures of all present.

Mr. A. DeVries, on behalf of the consistory reminisced on the years of the Breedvelds' stay in Prince Edward County. He expressed sincere gratitude for the pastor's work and wished him God's blessing for his work in Holland Marsh.

Mr. J. Bakker presented a beautiful wood-grained wall chime clock, on behalf of the congregation.

Rev. Breedveld returned his (and his wife's) thanks for the moving remarks and lovely present. He thanked all those present for coming and added several comments and his deep appreciation for the hospitality of the people of P.E.C.

Mr. Hoekstra added another thank you for the Discussion Club that was begun by the pastor. Mr. A. Zwart also made a few remarks, stressing the difficulty of a pastor accepting a call.

The evening ended with the singing of two very meaningful hymns: Be Thou My Judge, O Righteous Lord, and Jehovah Bless Her From Above. The pastor was asked for the closing prayer.

It was certainly an evening filled with mixed emotions. Gratitude was displayed, but also sadness. This one request was dominant and I wish to repeat it: May the Lord's Blessing go with our Pastor and his family.

Bob Reitsma.

DATA CENTRE

Oct. 6	Rev. H. J. Hegger speaks in Second Reformed Church, Sarnia.
Oct. 9	Rev. H. J. Hegger, Central Avenue Christian Reformed Church, Holland, Michigan, speaks on "My Way to the Light".
Oct. 10	A.A.C.S. Annual Meeting. Westview Centennial School, North York (Toronto).
Oct. 10	Fall Concert, Bowmanville, Knox Chr. School Auditorium.
Oct. 10	Annual Meeting Women's Action for AACS, Westview Centennial School, North York, Ont.
Oct. 12	Thanksgiving Hymn Sing, 8 p.m., Mount Hamilton Chr. Ref. Church.
Oct. 16	Jerome Hines, bass, Calvin Artist Series, Calvin Fine Arts Center, Grand Rapids, Michigan, 8:30 p.m.
Oct. 16-17	A.A.C.S. Study Conference, Pinebrook, Stroudsburg, Pennsylvania, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.
Oct. 17	Fall Concert, London, Westminster Sec. School.
Oct. 22	"Did they or didn't they . . .?" An open CLAC discussion evening for Toronto and surrounding areas. Willowdale Chr. Ref. Church, 8 p.m.
Oct. 24	10:00 a.m. Conference of the Federation of Christian University Students. Music room, Arts Bldg., University of Guelph. Morning — "Shall we join the Revolution?" Afternoon — Seminars: The Christian Revolution. Evening — An exploration in Christian Drama and Music.
Oct. 28	Jarvis Community Hall: Opfiering fan it Fryske Stik "De dochters fan 'e baes".
Oct. 30	Hamilton Chr. High School: Opfiering fan it Fryske Stik: "De dochters fan 'e baes".
Nov. 18	Back to God Hour Rally, St. Catharines, Maranatha Chr. Ref. Church.
Nov. 19	Back to God Hour Rally, Toronto.
Nov. 20	Back to God Hour Rally, Hamilton District Chr. High School.

STUDENT FELLOWSHIP

KICK-OFF CONFERENCE "Shall we join the Revolution" will be the keynote address. Student Action Seminars and an exploration into modern Christian drama and music will be offered. Music Room, Arts Bldg., U. of Guelph, Oct. 24 — 10:30 A.M.

NEW STUDENTS Meet new friends, obtain assistance in getting settled in you new school.

WINTER WEEKEND Check our Newsletter.

NEWSLETTER Keep in touch.

BIBLE AND STUDIES To-day's problems dealt with in the light of God's Word.

SERVICES IN PREPARATION
— Bibliography and subject index of Christian research.
— Student Directory.
— Exchange between grads working in similar areas of study.
— A program to promote Christian cultural expression — Music, Drama, etc.

Be where the Christian Action is — Write us — Help us — Focus Box 921 — Guelph

GUELPH: Phone Tom Oegema at 821-1043.
HAMILTON: Phone Peter Bulthuis 383-5941.
LONDON: Phone Paul Buma 471-9931.
TORONTO: Phone Ted Plantinga 691-5082.
WATERLO: Phone Bill Vanderburg 745-1507.

". . . in Canada there . . . shall continue to exist without discrimination . . . the following human rights and fundamental freedoms,

"Yes!"

namely, . . . freedom of assembly and association . . ."

From the Canadian Bill of Rights

Please use your God-given freedom of expression and ability to write by informing Prime Minister John P. Robarts, Labour Minister Dalton A. Bales, Liberal Leader Robert F. Nixon, Liberal and NDP labour critics Dante M. DeMonte and Stephen Lewis, your area MPP (% Queen's Park, Toronto) and your local editor that you strongly favour full freedom of association and religion and that you disapprove of compulsory unionism. Pick up pencil and paper **tonight**. Kindly urge your friends and fellow-workers also to speak their minds. People's freedoms to choose and work are at issue!

Please help make Ontario a place to labour in liberty. Support Canada's christian civil-rights movement. Send your membership application ($15 per year) or your Freedom Fund donation to:

C.J.L. FOUNDATION
(Committee for Justice and Liberty)
P.O. BOX 151 REXDALE, ONTARIO

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GUEST EDITORIALS

THE CHRISTIAN AS REPORTER

In an article on "The Journalist as Missionary" in the Saturday Review of February 14, 1970, John Hohenberg writes about a young reporter named Johnny who was sent out to report on a fire. When after two hours the editor had not heard from Johnny, he sent out another reporter to find out what happened. Johnny was found, "in his boots, helmet and raincoat, hanging with spurting nozzle skyward toward the dazzling flames. To him, nothing else seemed to matter at the moment." When told that the boss wanted to know why Johnny had not been covering the story, he answered that he would give the editor his story as soon as he had finished putting out the fire.

From time to time shrieks of fire engines disturb the peace in the neighborhood of this Christian weekly. Whenever there is a fire large or small, real or imaginary, the press is often regarded as a fire fighter's station from which Johnnies from various institutions and organizations are sent out to climb the ladder to pitch in. Obviously, the story of the fire will never be covered, if the press would cross the fire line and get too closely involved in the heat of the flames. The press seeks to report on activities that aim to serve the kingdom of Christ, but it cannot fight the fires of each specific cause.

The overly involved reporter tends to become a journalistic missionary for a specific cause, while he fails to produce the whole story. And, like Johnny, such a reporter becomes himself the object of news.

C. W. Barendrecht.

JOURNALISTIC ETHICS

Reporters and other writers for a Christian news medium should learn, better than anyone else, to abide by high ethical standards. The Code of Ethics adopted in 1923 by the American Society of Newspaper Editors has been generally accepted by editors and publishers throughout the continent. Elsewhere on this page the text of the code has been reproduced. The Christian writer should bring the "ifs and ought's" of ethics to bear upon his own writing.

The point hardly needs to be stressed that no writer should abuse the Christian press as a means to exert a sense of power, to advertise or absolutize his opinion, or to solicit, campaign or crusade among readers.

A press which allows itself to be degraded by not guarding against techniques of propaganda, ceases to be Christian in its practice. Smut sheets and propaganda papers are their own rewards.

Propaganda may present itself in the form of emotional language, of "fighting words", of name dropping (calling someone a liberal or a fundamentalist), of identification of persons with institutions for the purpose of slander, of divide-and-conquer techniques, of sugar-coating, of general statements not supported by truth, fact or reality, and the like.

Sincerity, truthfulness, accuracy, impartiality, fair play and decency, along with responsibility, are among the tests of an ethically bound Christian press.

C. W. Barendrecht.

CANONS OF JOURNALISM

I

Responsibility. The right of a newspaper to attract and hold readers is restricted by nothing but considerations of public welfare. The use a newspaper makes of the share of public attention it gains serves to determine its sense of responsibility, which it shares with every member of its staff. A journalist who uses his power for any selfish or otherwise unworthy purpose is faithless to a high trust.

II

Freedom of the Press. Freedom of the press is to be guarded as a vital right of mankind. It is the unquestionable right to discuss whatever is not explicitly forbidden by law, including the wisdom of any restrictive statute.

III

Independence. Freedom from all obligations except that of fidelity to the public interest is vital.

1. Promotion of any private interest contrary to the general welfare, for whatever reason, is not compatible with honest journalism. So-called news communications from private sources should not be published without public notice of their source or else substantiation of their claims to value as news, both in form and substance.

2. Partianship in editorial comment which knowingly departs from the truth does violence to the best spirit of American journalism; in the news columns it is subversive of a fundamental principle of the profession.

IV

Sincerity, Truthfulness, Accuracy. Good faith with the reader is the foundation of all journalism worthy of the name.

1. By every consideration of good faith a newspaper is constrained to be truthful. It is not to be excused for lack of thoroughness or accuracy within its control or failure to obtain command of these essential qualities.

2. Headlines should be fully warranted by the contents of the articles which they surmount.

V

Impartiality. Sound practice makes clear distinction between news reports and expressions of opinion. News reports should be free from opinion or bias of any kind.

This rule does not apply to so-called special articles unmistakenly devoted to advocacy or characterized by a signature authorizing the author's own conclusion and interpretations.

VI

Fair Play. A newspaper should not publish unofficial charges affecting reputation or moral character without opportunity given to the accused to be heard; right practice demands the giving of such opportunity in all cases of serious accusation outside judicial proceedings.

1. A newspaper should not invade private rights or feelings without sure warrant of public right as distinguished from public curiosity.

2. It is the privilege, as it is the duty, of any newspaper to make prompt and complete correction of its own serious mistakes of fact or opinion, whatever their origin.

Decency. A newspaper cannot escape conviction of insincerity if while professing high moral purpose it supplies incentives to base conduct, such as are to be found in details of crime and vice, publication of which is not demonstrably for the general good. Lacking authority to enforce its canons, the journalism here represented can but express the hope that deliberate pandering to viscious instincts will encounter effective public disapproval or yield to the influence or a preponderant professional condemnation.

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* Quoted from George Fox Mott, Ph.D., **New Survey of Journalism**, Barnes & Noble, Inc., 1965, p. 17.

THE WORLD AROUND US

The Resource and Energy Shortage in the U.S.A.

PART II

Most authorities agree that we are on the threshold of a rapid expansion of the role of uranium in generation of electricity. While in 1970 nuclear reactors produced only 4 per cent of electricity, by 1980 they are expected to produce 29 per cent, and by 1990 about 52 per cent. One of the reasons that the U.S. is going so strongly into nuclear reactors is the steadily increasing price of coal and oil. According to the chairman of the Joint Committee on Atomic Energy, power companies paid, in 1968, 28 cents for the quantity of coal needed to produce one million British Thermal Units. In 1969 the price had gone up to 30 cents, by last March it was 35 cents and in April 38 cents. Some utilities in non-mining areas are now paying 40 cents per million BTUs, and the price is expected to go higher yet.

Since most communities are now becoming pollution conscious, another cost has been added. Much of the coal that used to be used in generating plants was the cheaper, high-sulphur content variety. But many communities now demand that a low-sulphur content coal be used, and this costs more yet. Coal is presently used in 58 per cent of the plants that generate electricity. Oil, which is as expensive as coal is used in 9 per cent of the plants. At 40 cents per million BTUs of energy, the fossil fuels cost twice as much as uranium. So why do the power companies not switch?

Many are just doing that, but here there are also great problems involved. First of all, to build a plant that uses nuclear fuel costs twice as much as one that burns fossil fuels. Because of exotic materials, precise design requirements, and the new technology involved, plant construction often turns into a nightmare. Many plants now under construction are as much as a year behind schedule, and things are likely to get worse. With this before them, power companies are reluctant to place orders for nuclear plants for fear that they will not be ready on time and that the company will not be able to provide the electricity that it needs to provide.

An added worry is that once a nuclear plant is built, it is imperative that it remain completely safe. In the past numerous shutdowns have occurred because of this. In 1968, for example, all of the 11 atomic plants operating in the United States were shut down from time to time for minor repairs. Five of them were closed for a total of 27 months because of major breakdowns. Last year, 12 plants were in operation and enough trouble was encountered to shut down eight of the plants for a total of more than 30 months. And this year, of the 16 plants in operation, three have had to shut down for major repairs. The companies that built nuclear power plants are obviously hard hit. Fewer than half of the firms that started out in the atomic power business are still in it. The main reason so many have dropped out is that for the past 15 years the entire industry has been bathed in red ink.

This is not to say that the future lies not with atomic power. Stricter pollution laws will drive the coal-fired plants out of business, while the cost of uranium will probably go down slightly so that it will be only slightly more than one-third the cost of fossil fuels. It is estimated that by the year 2000 there will be 450 nuclear power plants in the United States.

Although nuclear plants do not belch smoke from big stacks, this is not to say that they not pollute our environment. To many environmental activists nuclear plants are insidious monsters who pollute as much as the fossil plants — in a less obvious way. Of the 55 atomic plants in the active stage of construction in the United States today, 12 have been stopped or blocked from producing power by environmental lawsuits. One reason the other 43 have so far escaped legal action is that they are not far enough along yet.

Atomic plants do not fly ash and the noxious fumes of sulphur dioxide, nitrogen oxide, carbon monoxide and methane in the atmosphere the way coal, oil or gas power plants do. But atomic plants discharge pollutants all their own. "The fossil fuel plants is a lot dirtier than the nuclear plant," said White House Energy Adviser David Freeman, "at the same time, it may be that fossil plants are an immediate threat to the environment, while nuclear plants represent the long-term threat for the future." The long term threat comes from the emission of tiny amounts of radioactivitiy, not usually dangerous by itself in those quantities. But radio activity received by humans is cumulative, until some day the total may reach the threshold of medical damage, usually cancer. The tiny traces of radiation — radioactive strontium, cessium, iodine, krypton and tritium — that escape through the microscopic cracks in the reactor are not all dangerous — but some are in sufficiently large dosage. The problem is that we know so little about the long range effects that years from now we may end up with a problem not unlike what we now have with the long-range effects of DDT — except that it may be much worse.

The other way that the atomic plant changes the environment is by the large amounts of heated water that is emitted. A one-million kilowatt nuclear plant (the average-sized atomic plant being ordered in the United States today) discharges half a million gallons of heated waste water every minute. What does this do to the rivers and streams that this heated water is pumped into? Again, there is not enough known about this yet, but in places where experiments have been conducted it is proven that it upsets the ecological balance. The problem will become worse when a number of plants will be situated on one river, as for instance will be the case in 1974 when the Delaware River and the Susquehanna River will have four plants each. There will be five plants on the Hudson River, and six on the northern banks of the Mississippi River. Lake Michigan will have nine atomic plants on its shores in 1974. If, in the year 2000 there will indeed be 450 plants in the United States, the ecological balance could well be upset to such an extent that it cannot be corrected anymore.

Already it is known that in the southern part of the United States, where the water is warm year round, there is no fish at all for many miles around the discharge areas of atomic plants. It seems the fish cannot live in the water which is a number of degrees hotter than the normal warm temperature. Up north this does not seem to be much of a problem yet because the water temperature is lower in the summer and becomes quite cold during the winter. But again, with so many plants being built no one knows what the end result will be.

It seems that with its high standard of living which demands an ever increasing amount of raw materials and energy, the United States may well create such a condition that the country will virtually become impossible to live in.

J. J. Bout.

AND SO I SMILED

And so I smiled at her whose face
Was pock-marked deep and dire,
And so I offered her my hand —
What more could she desire?
My heart, oh heart, it is within —
Why surely in my hand,
And could she feel as she withdrew
That t'was but a command.
But she withdrew — her face a mask
Flushed with the feel of it,
That but to all she was a task
A sabbath charity —
And I but shrugged and turned my back
Flushed more with shame than she,
Since deep between my hand and heart
There was no unity.

Christine Farenhorst Praamsma.

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The Lord Moves in Mexico

(of which I was a witness)

by D. FARENHORST

⑤

Mexico is smaller than Canada, but it outdistances the latter in population. The latest census revealed that there are over 48 million people, living in 28 different states. Roman Catholicism is still very strong, but it has not made an impact on the life and world view of the people. Nominally they may be Roman Catholic, but especially in the villages they are still committed to paganism.

The different tribes are often hostile to one another. This hostility has a long history. When the Spaniards came to this country looking for gold they did not want to be bothered by the different tribes. In some areas they mapped out the property of each farmer. Purposely, however, they made those maps overlap each other so that soon quarrels arose over whose land was whose. In other occasions they made the river the boundary, knowing that the river would change its course constantly. In so doing they knew that the tribes would keep each other busy with their disputes and wars, which gave them the opportunity to fulfill their plans undisturbed.

Pagan customs are still practised in many parts of Mexico. Many Indians believe in incarnation, so that if someone dies, his spirit continues to live either in another person or in an animal. Spirits belong to the earth and are respected.

There is for instance a certain kind of mushroom growing in Mexico. These mushrooms grow in pairs. The Indians do not know LSD but they do know that eating the mushrooms causes hallucinations. There hallucinations are ascribed to the spirits. At very special occasions the Indians go out at night, not more than two people at the same time. They try to find these mushrooms and when found they go to the place of sacrifice, where one of the two eats the heads of the mushrooms. When the hallucinations come, the other person writes down everything the eater says. This has to be done in utmost secrecy and silence. The least disturbance can break the spell. After eating the heads, the stems of the mushrooms are sacrificed to the gods.

Drinking of alcoholic beverages is very common among Indians. In fact a boy never obtains a standing in the community if he has not been drunk. The alcoholic beverage is derived from a cactus plant. In desert places a certain cactus grows from which a thirsty traveller can get a juice. This juice, however, ferments very quickly. Twenty-four hours is sufficient to turn it into the most powerful alcoholic beverage. The Indians keep this juice in order to have it fermented and use it with almost every ceremony, be it a funeral or a religious ceremony.

Against this and other pagan customs the mission tries to throw up a dam. Slowly but surely the impact is felt. If someone is brought to the knowledge of the Lord, this not only means a difference in thinking, it is a total change of life. Such a life does not fit anymore in the community of the Indian. Here is a remarkable difference with the evangelization in our Western world. On a whole a Christian fits very well in society. Not so in the Indian community. There a man is excluded from the community as soon as he is converted.

Moreover, not only the villages have to be won for Christ. The gospel also has to penetrate the public life of the city. For example, in city planning there is no room for a protestant church. There is room for a Roman Catholic Church, however. In order to make protestant worship services impossible, many new contracts for apartment houses contains a clause which stipulates that no public religious gatherings may take place. The Mexican constitution, however, does provide for freedom of religion and it is therefore questionable whether such a clause is not illegal. Nevertheless, the clause can be found in many a new contract which is handed out.

The Christian Reformed Church has three schools for the training of students. No foreign church (denomination) is allowed in Mexico and therefore the Seminary is officially under the Independent Presbyterian Church of Mexico. The two Bible Institutes operate under a non-profit organization.

The Bible Institutes are located in Mexico City and Merida. They are geared to train students who will become evangelists. All students are actively engaged in a program of evangelism while they study. The Bible Institutes are under the direction of Rev. Larry Roberts. I write here Rev. Roberts, but actually in Mexico the title "reverend" is not used, it has an unpleasant sound. Instead of reverend our missionaries there are called professors. The Rev. John Tuinstra is serving the Bible Institute in Merida. Mexican teachers assist in the Bible Institutes.

The Bible Institutes must not be compared to an institute in Canada or the United States. They have been adjusted to the unique Mexican situation. Many students have first a language problem. Although Spanish is the official language of Mexico there are many other Indian languages spoken. Many students come from such areas where the language spoken in the home and community is an Indian language. Thus with little schooling and a limited knowledge of Spanish the first months at school are most difficult.

Missionaries of the Mexican field.

The Juan Calvino Seminary gives a more specialized theological training. Efforts are made to make this training comparable to that of the States and Canada. The library of the seminary is very small because of the limited theological works in Spanish. This puts an extra load on professors because there are very few works of Reformed persuasion. The aim of the seminary is to train the students in the Reformed faith. In conjunction with TELL, Dr. L. Berkhof's "Systematic Theology" has been translated and published in Spanish. After careful consideration it was considered to make this one of the first publications. It is simple and rather comprehensive and suited to the intellectual level of the students. However, more books will be published as soon as funds are available. That is always a sore spot in Mexico — the funds.

Many a student is hampered by the fact that he has no money to continue his study, which means that the work in the village has to be postponed. Thus most of the students are dependent upon the support of the churches in Canada and America. Translation of books must be slowed down because of low funds. The Wycliffe Bible Translators are making a meager salary — because of lack of funds. It would be good if more churches would consider the support (wholly or partially) of a missionary or student. That would make the burden a little lighter and would help the work in Mexico prosper.

The seminary faculty is made up of Revs. Jerry Pott, Nyenhuis, Schemper, and Sidney De Waal who is presently on study leave.

World Home Bible League

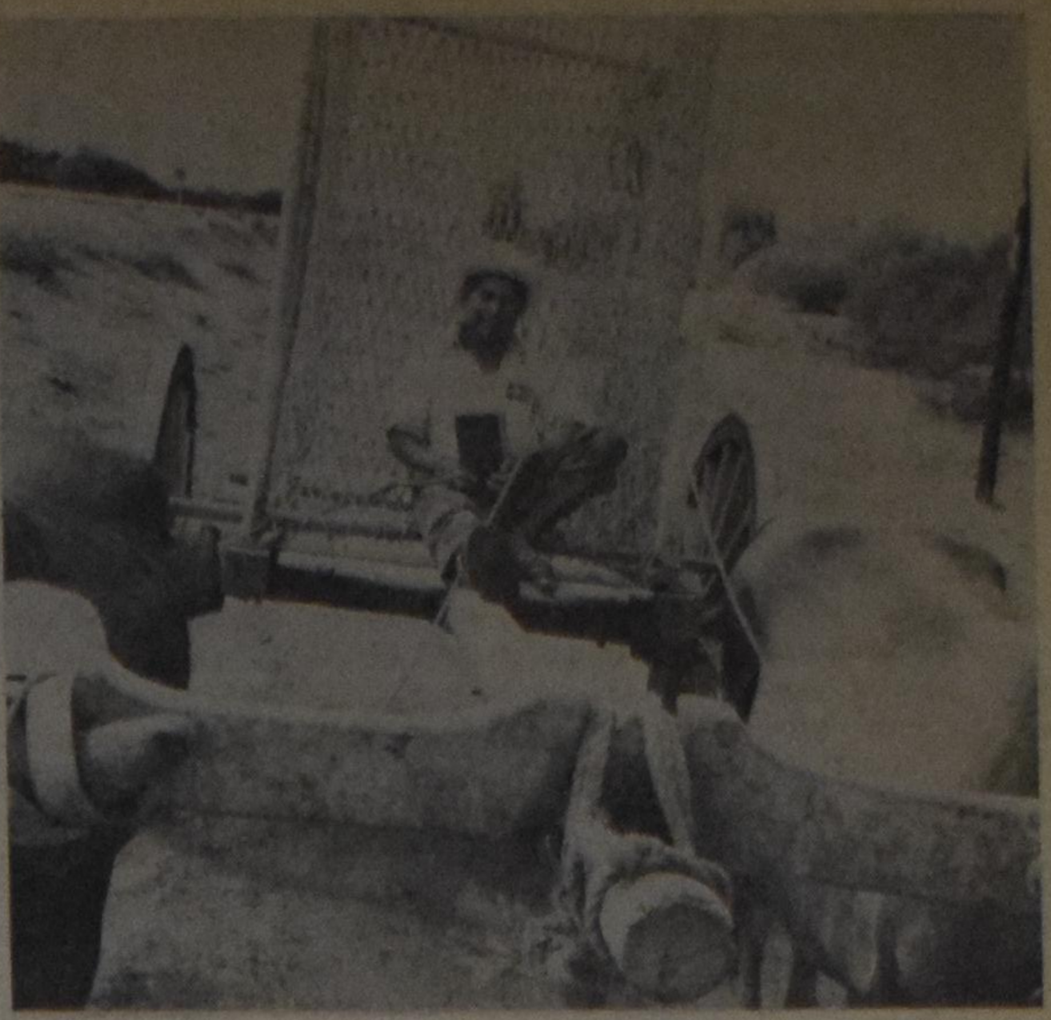
The offices of the World Home Bible League for Latin America are located in Mexico City. They distribute Scriptures through Mexico and Latin America. It is their plan to distribute around five million Bibles, New Testaments, Gospel portions and tracts in 1970. Thousands of Scriptures are distributed by the missionaries and Mexican workers of the Christian Reformed Church. They are also engaged in the translation of a new Spanish version of the New Testament. They are the primary publishers of the translations of the Wycliffe Bible Translators. Their goal is to reach every Bibleless home in Latin America with the Scriptures in the language that the people can understand. There are more than 100 different languages in Mexico alone. Thus publishing these in many different languages is extremely costly. The Bible League is completely dependent upon the gifts of God's people in Canada and the United States. The Canadian Home Bible League is supporting the work in Mexico.

THE CHRISTIAN REFORMED CHURCH has confidence in the further development in Mexico, which is clearly demonstrated in the fact that recently they bought a big building right in the heart of Mexico City. In this building, which used to be a furniture store, a modern bookstore with an attractive display of Chirstian books and records in Spanish has been established. The offices of the World Home Bible League are also in this building. A number of other offices are rented to other Christian organizations. On the ground floor is a theatre which seats over 200 people. Moody Science films, such as were shown at the World Exhibition in Montreal and which attracted many thousands of people, are being shown in the theatre, along with a number of other Gospel films. These films will be shown free of charge. Everyone who has seen these films will agree that they are a very effective means to bring the Gospel. While I was there I could notice the interest of passerbys. Several persons stopped to take a look at the display windows of the bookstore, Bible League and the theatre. The former owner of the furniture store put his building up for sale. The price was steep but for the part of the city in which it was found he could easily sell it. However, when he learned for what the building was going to be used, he lowered the price considerably.

— — —

I realize that I have not told everything about the trip to Mexico. I have tried to give impressions. When I went there I was interested in what people were doing in that country. Now I am back I have seen what the Lord is doing. That makes a big difference. I do not say that people are not important, they are. But they are instruments in the hand of God. Here is a country with a rich history, much older than that of the U.S.A. or Canada, even older than many a European country. But it is a country where the Lord of lords was not known until recently. It was marvellous to see how the old fortress of paganism crumbles down under the mighty work of the Holy Spirit.

When at the end of time nations will come from East and West and North and South to bring homage to the Lamb, the people of Mexico will be among them.

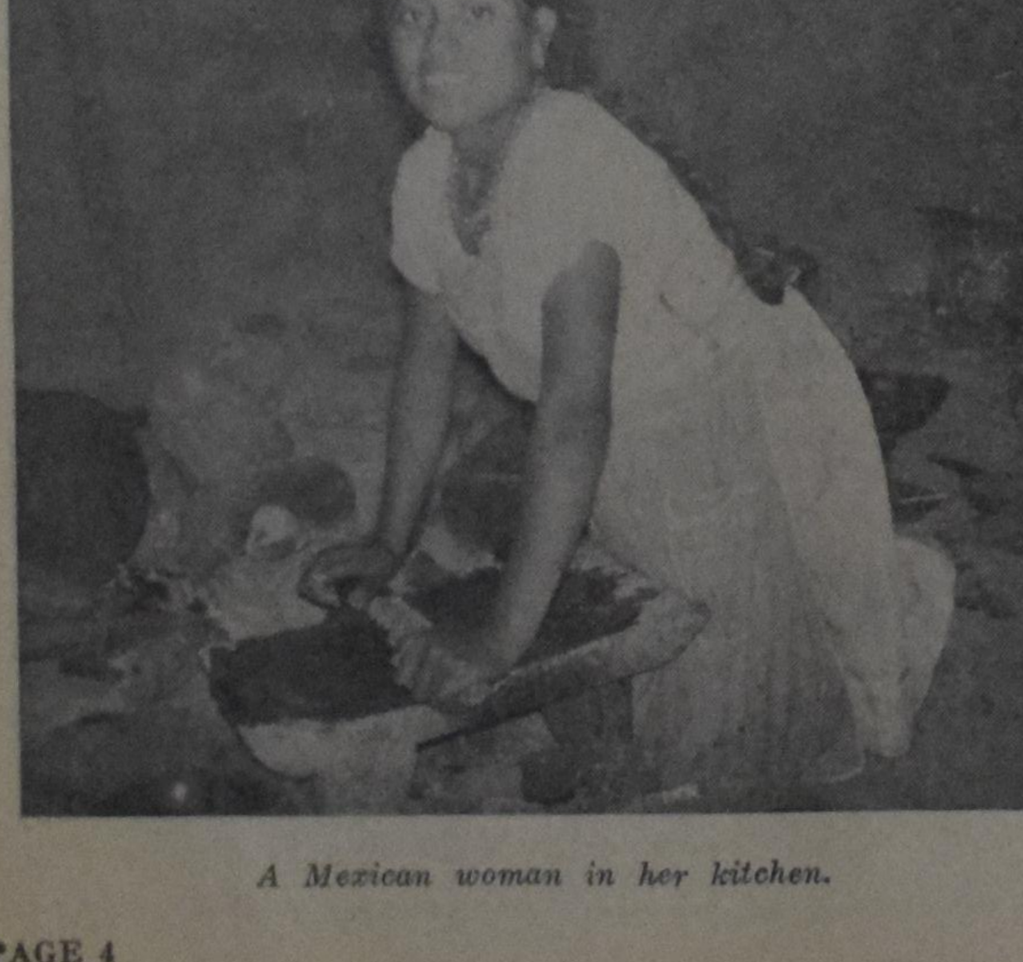


A Mexican farmer has just received his own bible.

I have been an eye witness of the preparation for that day and it made me truly humble and thankful.

— — —

If there is any church or any person who wants to help support the work in Mexico either for a missionary or for a student or Bibles, he may write to Rev. Chester Schemper, No. 5 Chilpa, Coyoacan 21, D.F., Mexico.



A Mexican woman in her kitchen.

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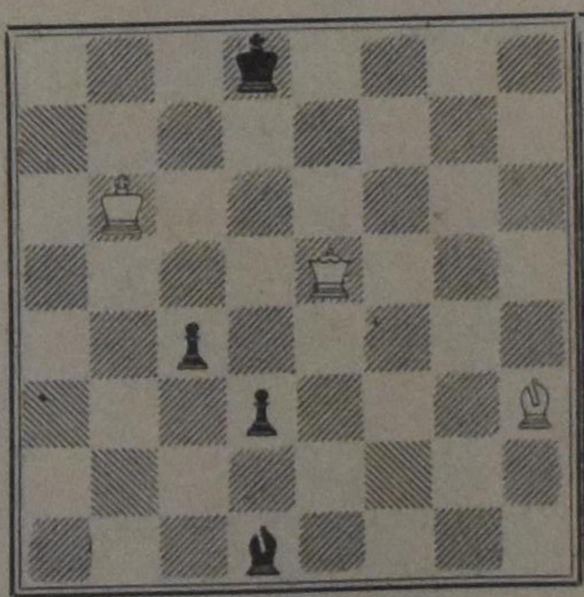
Let's Play Chess

Editor: Mr. C. Hess

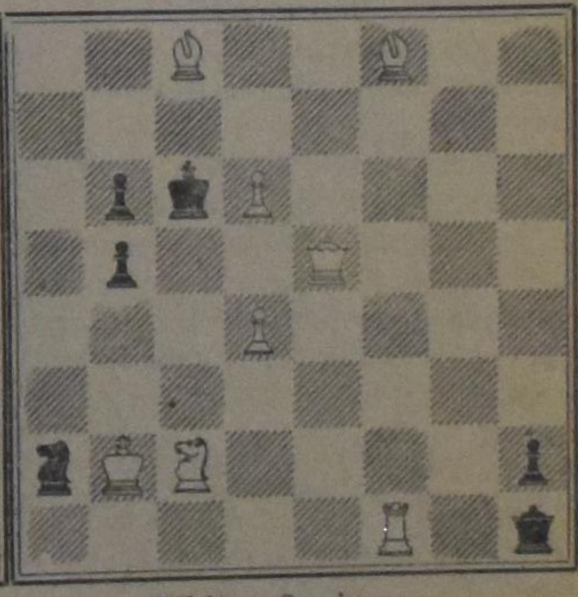
SECOND SERIES OF PROBLEMS IN OCTOBER

No. 417
Author: F. Palitzch, Germany 1929
Black: 4 pieces



White: 3 pieces
White to play and mate in three moves. 3 points

No. 418
Author: S. Loyd, Britain 1880
Black: 6 pieces



White: 8 pieces
White to play and mate in two moves. 2 points

NOTES

1. The second series of the month is closely related to the first one. The character of both is almost the same.
2. Palitzch's miniature seems to be very simple, but I must warn you: it is definitely NOT. Try to show me the full solution.
3. Also in this problem the author tries hard to catch his solvers in a trap. I wonder whether his product will get some of our people! Key plus threat, if any, are to be shown.
4. The deadline for the October solutions is the 20th of November, postmarked on letter or card to the editor personally, % Calvinist Contact. People living outside of Ontario have 5 days more.

WIJ LAZEN VOOR U

Prof. J. KAMPHUIS, **KERKELIJKE BESLUITVAARDIGHEID**

Deel V van de 'Kamper Bijdragen', ed. 'De Vuurbaak', Groningen 1970.

"In 't verleden ligt het heden, in het nu wat worden zal".

Hoewel men met spreekwoorden en spreekwoordelijke gezegden altijd voorzichtig moet zijn, ligt er veel waars in deze woorden.

In deze historische analyse van een belangrijke periode in de ontwikkeling en bevestiging van (het verband van) de Gereformeerde Kerken in Nederland, te weten de jaren 1574—1582 behandelt prof. Kamphuis — in een rectorale oratie — "de bevestiging van het gereformeerde kerkverband ondanks de oppositie van het confessioneel en kerkelijk indifferentisme, zoals deze oppositie inzonderheid vanuit Leiden werd gevoerd". Aldus de ondertitel.

Toen ging het er om, op de ruines van oorlog en vervolging het gereformeerd kerkelijk leven op te bouwen en te bevestigen. Helaas — zoals steeds — moest dit gebeuren tegen sterke ondermijning van binnen uit. Vooral de namen van Coolhaas en de hem tot voorbeeld dienende Sebastiaan Franck worden hier genoemd. Gelijk te verwachten en ook te billijken, zelfs toe te juichen is, laat Prof. K. in zijn historische analyse meeklinken iets van de huidige problemen onder de Gereformeerden in Nederland. Niemand kijke met een soort minachting of zelfverzekerdheid daarop neer. Wie meent te staan zie toe dat hij niet valle. Voorbijgaande allerlei belangrijke historische informatie, waarvoor de lezing van deze oratie wordt aanbevolen, constateren we dat, heus niet alleen in het verre (?) Nederland maar ook hier, twee gevaren ons bedreigen. Allereerst confessioneel indifferentisme, waarvan Coolhaas de kampioen was. Volgens hem en Franck is "de welverzekerde confessie van de geopenbaarde waarheid de grootste ketterij" (20). Alleen de naam van Jezus bindt ons samen, en daarom moeten de Twaalf Artikelen als het maximum van christelijk belijden worden beschouwd. Geen stap verder; dan wordt men farizeïstisch en tast de vrijheid van de christen aan.

Wie kan ontkennen dat er vandaag onder Gereformeerden dezelfde klanken worden gehoord? Ja, men gaat nog verder. Van het Woord Gods zèlf kunnen we, volgens sommigen niet meer zeker zijn.

In de tweede plaats vocht Coolhaas en anderen tegen wat zij beschouwden als (om een hedendaagse boek-titel te gebruiken) "de gekerkerde kerk": de Gereformeerde Kerkenordening is dan de grote zondebok. De Kerken hebben geen recht om gezaghebbende besluiten te nemen. Coolhaas wilde dat maar aan de overheid overlaten, let wel: in de kerk. Kamphuis toont aan dat de Leidse professor in werkelijkheid geleid werd door zijn 'spiritualistisch individualisme', en daar hebt u weer een lijn naar vandaag.

De Gereformeerde kerken hadden het niet gemakkelijk toen (noch nu). Enerzijds moesten ze voluit waken tegen enige vorm van hierarchie; anderzijds stonden ze tegenover genoemde beschouwingen die tenslotte resulteerden in het Arminianisme.

Gelijk te verwachten was, 'speelde' het welbekende Artikel 31 K.O. de beslissende rol. Aan de éne kant handhaaft het de besluitvaardigheid en het 'besluit-recht van meerdere vergaderingen; ter anderer zijde komt het op voor de schriftuurlijke vrijheid van de christen. In het laatste hoofdstuk maakt prof. K. belangrijke opmerkingen, ruimt wat misverstanden op t.a.v. het zgn. 'ratificeren' van synode-besluiten en waarschuwt tegen het be- en ver-zwaren van het kerkelijk leven door van de kerken te eisen dat ze in elke appèl-zaak een ratificerende beslissing hebben te nemen.

Nu tegenwoordig in meer dan één opzicht de gereformeerd-kerkelijke fundamenten 'ondergraven worden, is het leerzaam terug te zien op en de vruchten te plukken van de strijd-en-overwinning van de kerk in vroeger eeuw. De voornaamste les zij dat, bij de beoordeling van een kerkelijk conflict, men niet verblind wordt door de scherpstekende kruitdamp van het ogenblik, maar blijft letten op de **beginselen**. Drage de lezing van dit boekje bij tot een versterkt neen! tegen confessioneel en kerkrechtelijk indifferentisme.

vD(ooren).

In ons nummer van 13 augustus 1970 plaatsten wij een gedicht onder de titel "De Kop van Jut". Hierop zijn verscheidene reacties gekomen. Wij plaatsen er twee van en sluiten daarmee de gedachtenwisseling met onze dank aan alle lezers, die ons geschreven hebben. — Redaktie.

REACTIES OP "DE KOP VAN JUT"

PLEISTER OP DE BUIL VAN TYL UYL

Leve de humor, leve de gijn!
Leve de mens die zichzelf durft te zijn.
Zijn wij het lachen om zelf zo verleerd
Dat een luchtige spot ons zodanig bezeert?
Kunnen wij humor, van waarheid gespeend
Niet accepteren als eerlijk gemeend?
Wat zijn wij kleinzielig, als elke critiek
Moet worden beantwoord met venijnig repliek.
Mits wordt er getwijfeld aan d' opzet van Uyl,
Hij wordt zelfs beschuldigd van 't werpen met vuil.
Als ik het goed heb, wat ik zo las,
Ligt het mij bij dat het heel niet zo was.
Het Uyltje had slechts aan de mensen getoond,
Dat het mensdom van eeuwen een zond'bokje vond.
Voor eigen zwakheid vindt alleman
Wel iemand die hij dan beschuldigen kan.
Vroeger de Christen, later de Jood,
Toen 't communisme, de jeugd enzovoort.
En de A.A.C.S. moest dus ook onder 't mes
En slachtoffer zijn van dit oeroud proces.
Waarvan werd beschuldigd d' ondschuldige Uyl.
Dus u ziet dat het meeviel met die arme Buil,
Dut laten wij nu 't Uylen-kunststuk toch achten,
En hartelijk met ons Tyl Uyltje mee lachen.

C. van Duyvenvoorde.

AAN TYL UYL

Re: De Kop van Jut

Als u gedichten wilt gaan maken,
Over humor rijke zaken,
Dan moet u eerst beginnen,
Met iets moois te verzinnen.
Waar echt **ieder** man,
Hartelijk om lachen kan.

Waar u nu over schrijft,
Plus schromelijk overdrijft,
Is een veel te ernstig iets,
Heus te **lachen** valt er **niets**.
In één ding hebt u gelijk,
Aan baard en haar, zijn die mensen rijk.

Bleef het maar bij hun baard en haar,
Dan waren we er gauw mee klaar.
Doch zij tasten onze beginselen aan,
Daar zullen we zeker **nooit** mee gaan.
Veel mensen doen zij een hoop verdriet,
Om **die** dingen lachen, **doet** men niet.

Maar zie, dat is de mentaliteit van 't spul,
De **gewone** man, is minder dan een nul.
Die tellen niet, noch weten hoe het moet,
De "Dr.s" van 't Instituut, die zijn
alleen maar goed.
Wie in de weg staat, die vel je dan
maar neer,
O, A.A.C.S. **wanneer** komt gij tot inkeer?

Onderzoeken zegt u, Tyl Uil?
Neen, 't is graven in de diepe kuil.
Eén ding is er, dat ons nog redden kan,
Van kerkscheuring, (want dat komt
er van).
Terug, naar het **geloof der vaad'ren**,
Dan pas kunnen we elkaar benaad'ren.

J.H. te B.

Een dag uit

Ik moet schuld bekennen. Ja, echt waar. De laatste tijd zit ik nogal eens te mopperen. Op de kerk, op de dominé, die we niet hebben. Gelukkig komt er volgende week weer een om ons te leiden, en dan is het mopperen over. Mopperen op de ouderlingen, die ons alleenstaanden niet genoeg opzoeken . . . ja en wat niet al. — Gemeenschap der Heiligen. — Maar ik heb me weer eens danig vergist, want wat me nu overkomen is moet me van het hart.

Soms vergeet ik mijn zegeningen wel eens, ik heb er massa's hoor, maar ik zag ze weer eens niet. Dat zal jullie ook wel eens overkomen zijn. De laatste tijd krijg ik er zoveel, ik ben de tel kwijt.

Een paar weken geleden werd ik opgebeld vanuit Toronto: of ik voor één dagje verpleegster wilde spelen. Nou, dat kan je niet weigeren. Dat zit me in het bloed sinds ik een kind was, en dat is door de jaren mee gegroeid.

In Toronto bestaat een club: De gezelligheid kent geen tijd. En die wilden wel eens een dagje uit. Deze club bestaat uit mensen van de Chr. Ref. Church, Free Ref. Church, Ref. Church en Can. Ref. Church (en wat er meer is). Ze moeten ouder zijn dan 50 jaar. Er waren er van ver over de 80. Zo'n 200 "oudjes" wilden rijden — varen en eten niet te vergeten. Ik heb ook nog wat "oudjes" opgetrommeld en ook die waren van mening dat het een onvergetelijke dag was. We hebben de gemeenschap der Heiligen beleefd, vriendschap, blijheid en zegen ontmoet.

Een stuk of 8 werden opgepikt in the Marsh en gingen we vrolijk verder naar Gravenhurst, waar we op de boot stapten,e n 5 uren gevaren hebben op de Muskoka Lakes. Zelfs de zon, die de laatste tijd nogal eens zoek was, kwam ons verrassen. We hadden een vrolijk muzikanten clubje onder leiding van Leen Kooy bij ons, en mensen ik wist niet eens dat er nog zo Hollands gezongen kon worden. Er waren ook gasten uit Holland en die hadden niet minder plezier. Het was enig. En nu was ik nog wel bang dat de Gemeenschap der Heiligen zoek was in onze kerk . . . Vandaar mijn schuld.

In Port Carling bleven we een uurtje om te wandelen of koffie te drinken. Op de boot hadden we een Hollandse broodmaaltijd gehad.

"By the way", kennen jullie de Canadian Keswick, een interdenominational conference place in Port Carling? Ik was daar 10 dagen geleden met 500 christenen van Canada en de U.S.A. Van alle kerken — maar allen die Jezus lief hebben. De gemeenschap der Heiligen. Dit is een prachtige gelegenheid om met de hele familie vacantie te houden en 't is niet duur. Je kan een dure kamer krijgen, maar ook in een tent slapen.

Om verder te gaan, iedereen genoot en op de terugweg werden we zelfs verbrand, zo heerlijk in de zon.

We waren om half 5 in Gravenhurst terug waar ons een heerlijke maaltijd wachtte in de "Legion Hall". En geloof het of niet, we hadden soep met een Hollands smaakje. Daar heeft de koster van Toronto I Kerk voor gezorgd.

Er zaten, meen ik, 1129 gehaktballetjes in de soep. Als jullie 't niet geloven, vraag Rev. Kooistra. Hij heeft ze geteld!?

En een gekwebbel onder het eten van belang. En nadien zingen . . . en zingen. Leen Kooy heeft eer van z'n begeleiding.

En toen naar huis, waar nog een gezellige zaterdagavond ons wachtte.

Zie je, nu ik weer eens zo'n dag meemaakte, ben ik opeens niet zo bang meer. Want als je nog uit volle borst Hollandse liederen zingt en zulke fijne gezangen als:

Veilig in Jezus' armen,
'k Heb geloofd en daarom zing
ik,
Er ruist langs de wolken,
Klem vast aan de Rots, want
het gevaar is zo groot . . .

dan is er de gemeenschap der Heiligen en ook liefde. En dan kunnen we bidden, en juichen van Gods trouw en liefde. En ook bidden voor diegenen die het zo moeilijk hebben, eenzamen, en die in 't donker wandelen.

Maar Gods liefde en trouw zullen ons nooit verlaten.

Jullie

Laura Kuik.

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The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
October 15	October 9	October 7 noon
October 22	October 16	October 14 noon
October 29	October 23	October 21 noon
November 5	October 30	October 28 noon

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Het 17-daagse plan $357* vanaf Montreal

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Het 22-daagse plan $395* vanaf Montreal

Voor reizigers die iets langer overzee willen verblijven is dit het ideale plan. In de prijs is begrepen: Reourbiljet economie klasse Amsterdam. Drie weken gebruik van een Ford Escort of Volkswagen 1300. ONBEPERKT RIJDEN. KLM's "Auto Reisgids door Europa". En overnachten in eenvoudige pensions.

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LEZERS SCHRIJVEN

OVERDENKINGEN

De reden van mijn schrijven? Een reactie op wat ik gehoord heb van Dr. Arntzen, die 17 sept. sprak in een stampvolle kerk in Hamilton.

Ik ben maar een doodgewone huisvrouw. Een moeder van kinderen. Het is temidden van mijn huiswerk, dat ik nu aan de tafel zit te schrijven. Mijn gedachten zijn niet bij mijn werk. Hoe kan het ook. Er zijn zoveel belangrijkere dingen om over te denken. Het laat mij niet los, wat ik gisterenavond allemaal heb gehoord. Ik wist het eigenlijk al, maar je denkt dan wel eens: "Het zal zo'n vaart niet lopen."

Och ja, U heeft er ook wel iets over gehoord. Maar misschien maakt U er zich nog niet zo druk en bezorgd over. Het leven heeft al genoeg problemen. Maar ziet U, als het over Gods Woord gaat, dan moeten wij toch wel even ons werk neerleggen. Is het werkelijk zo erg, zoals Dr. Arntzen het ons heeft verteld? Och, zegt U nu misschien, daar moet je je als huismoeder niet zo druk om maken. Dat is iets voor professoren en dominees. Is dat zo? Wij kunnen elke zondag nog tweemaal naar de kerk en ook kunnen wij in 't algemeen nog niet bemerken dat er verschillende opvattingen over de Bijbel zijn. Ook kunt U zeggen: "Wij zijn hier in Canada, en wat er in Holland gebeurt, och dat is ver weg. Toch zijn wij hier niet mee klaar. Het is een werkelijkheid, die wij onder de ogen moeten zien, dat in Holland openlijk en hier in Canada misschien nog heimelijk de invloed van de nieuwe theologie onze kerken binnensluipt. De nieuwe theologie, die beweert, dat de gebeurtenissen in het Oude Testament anders gezien moeten worden als dat wij het tot nog toe aangenomen hebben.

De Bijbel, Gods Woord, wordt aangevallen. Daarom is Dr. Arntzen naar Canada gekomen, om ons te waarschuwen voor het grote gevaar, dat onze kerken schijnt te bedreigen. N.l. het ontkennen van de onfeilbaarheid van het Woord Gods. Het is daarom geen wonder, dat Dr. Arntzen en vele anderen in Holland verontrust zijn. En wij kunnen gerust met hen verontrust zijn. De gevolgen van deze nieuwe theologie zullen langzamerhand gevoeld en gezien worden.

Wat kunnen wij als Kerk de wereld nog aanbieden, hoe kunnen wij nog zendingswerk verrichten, als wij niet meer die vaste grond hebben, dat Gods Woord onfeilbaar is?

Het is mijn wens en bede, dat onze Chr. Ref. Church niet onder de invloed zal komen van deze nieuwe en verderfelijke theologie. Wat kunnen wij dan doen? Allereerst veel gebed opzenden tot onze God, voor onze kerk, dominees, kerkeraden en allen die een verantwoordelijke taak hebben in onze kerken. Laten we veel met elkaar over deze dingen spreken, elkaar opbouwen in het geestelijk leven, elkaar vermanen in liefde. Laat ons trachten om in dit komende seizoen, onze bijbelstudie verenigingen levendig te maken. Bijbelstudie is van groot belang. Velen onder ons zijn al afgeweken van het besef dat bijbelstudie nodig is voor ons geestelijk en kerkelijk leven.

Het is noodzakelijk dat wij onze kinderen zenden naar de cadets en calvinettes clubs. Vanzelf zullen zij zich dan aansluiten bij de Young People's Societies om dan later weer over te gaan naar de adult bible study groups. Als onze jongere generatie geen christelijk onderwijs op de dagscholen ontvangt, niet naar de jeugdclubs gaan, 's zondags eenmaal naar de kerk, dan zullen zij nooit volwassen worden in de leer, met het gevolg, slapheid der kerk. Om God te leren kennen, moeten wij eerst naar Hem luisteren. Hij heeft Zichzelf geopenbaard in Zijn Woord.

Als wij geen kennis van de bijbel hebben, zal de duivel niet veel moeite hebben om ons in twijfel te brengen aangaande de onfeilbaarheid van Gods Woord. Ook zullen wij ons niet kunnen verdedigen als de dwalingen tot ons komen. Laten wij vurig bidden en waakzaam zijn. God zal Zijn kerk bewaren, ja, maar alleen die kerk, die getrouw blijft aan Zijn Woord. Laten wij allen indachtig zijn aan de woorden in onze geloofsbelijdenis, waar het zo duidelijk wordt gezegd: "En wij geloven, zonder enige twijfel, al wat in Gods Woord begrepen is, en dat niet zozeer, omdat de kerk ze aanneemt, maar inzonderheid, omdat de Heilige Geest getuigenis geeft in onze harten, dat de Heilige Schriften van God zijn.

Mrs. J. Dreyer,
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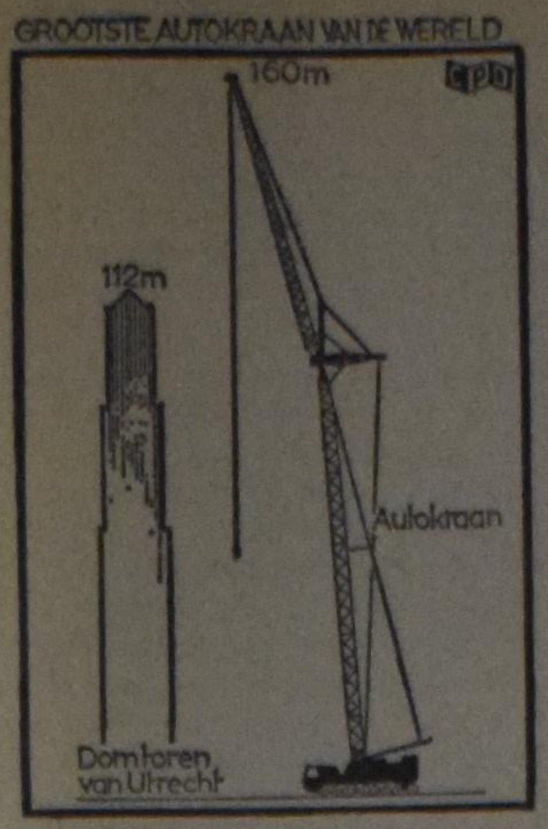

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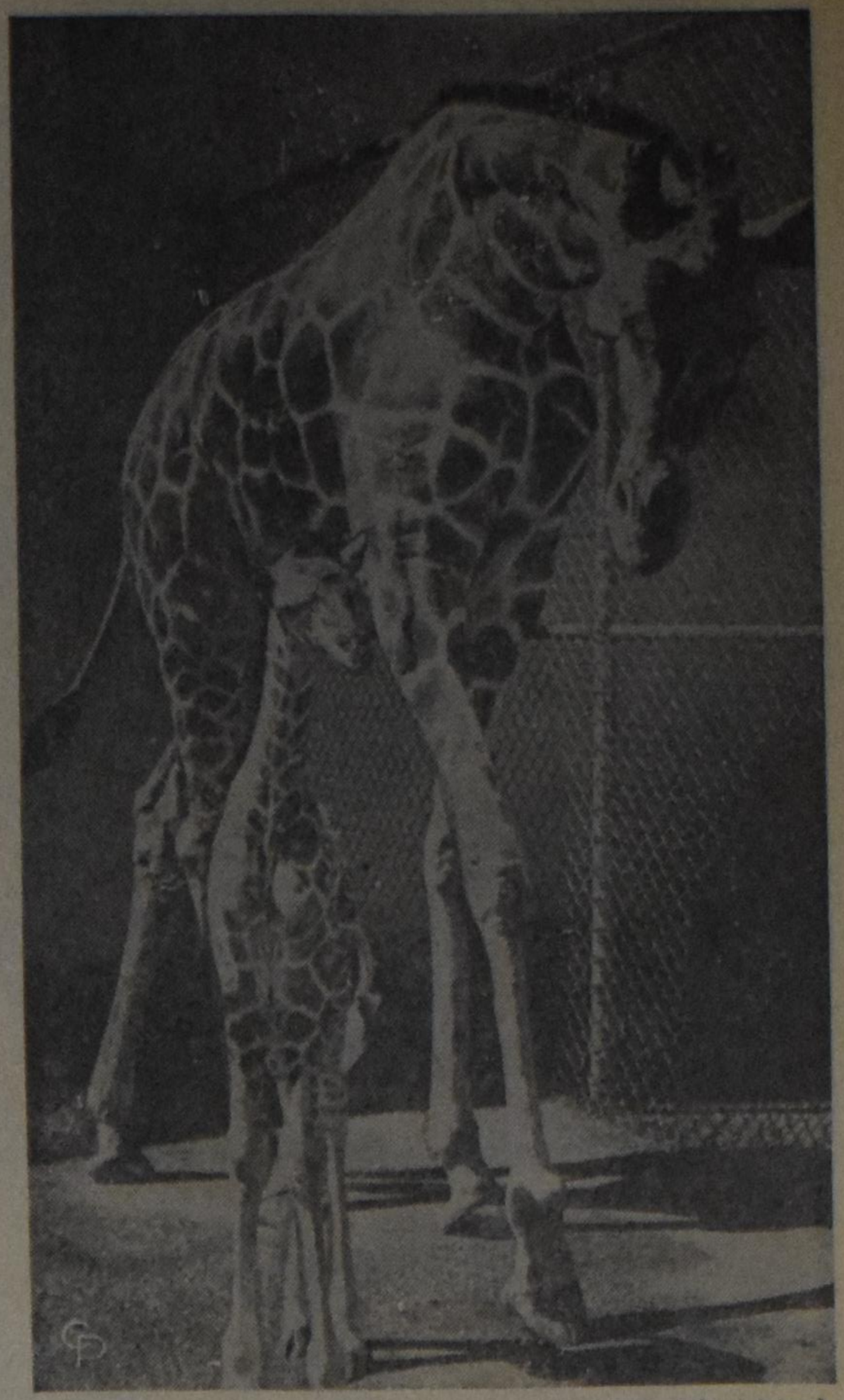

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(10)

De zijweg is modderig. Roggevelden ver en geel strekken zich uit aan beide zijden. Het land loopt glooiend omhoog en in verre verten blauwe bergen. De zon rijst hoog de hemel in. Het is warm. Het loopt zwaar in de met wagensporen doorploegde weg. Huizen ziet hij nergens. Een enkele vreemde vogel vliegt op uit een bosje. Een nare verlaten streek. Eindelijk een dak, boven de rogge. Ja, een boerderij. Twee grote nog nieuwe houten schuren en een wit houten huis met gegolfde ijzeren platen bedekt. Even verder staat een kleiner huis, ook van hout. Jilderd loopt het erf op. Geen mens te bekennen. De deur staat los, maar als hij naar binnen gaat en even in de kamer gluurt, is daar ook niemand. Hij loopt weer naar buiten, staat op het erf waar de zon in het hete zand brandt. Dan ziet hij mensen ver in de roggevelden. Paarden en machines. Jilderd, de duffel over de arm, loopt langs een smal veldpad. Ja, hij heeft goed gezien. De roggeoogst is in volle gang.

Hij neemt de mensen eens even op. Die lange, die op de machine zit, zal de boer wezen. O, daar is nog een maaimachine bezig, daar zit een vrouw op. Deze machines maaien de rogge en werpen de schoven bos na bos in lange rij op het gemaaide veld. Maar ze moeten nog gebonden worden. Daar zijn een man en een vrouw mee bezig. Zeker de arbeider met zijn vrouw. Jilderd neemt ze goed op. Met een band van stro binden ze de schoven vast. Buigen, binden, weer buigen, binden. Ja hij heeft het bekeken. Dit zal zijn werk zijn, want de machines gooien maar schoven op het veld. Twee mensen kunnen daar niet tegen werken.

De machine met de lange kerel komt in Jilderds richting.

De boer houdt stil. Hij is lang en mager en heeft rood haar. Zijn grijze stekende ogen nemen Jilderd scherp op.

Jilderd steekt van wal. Het is een zeer vreemde taal die hij spreekt: "Farm Boi? Knecht?" vraagt hij en wijst naar de losse bossen rogge op het land. De Ier schijnt hem te verstaan. Hij klimt van de machine, bindt de leidsels even vast en komt vlak voor Jilderd staan. De arbeider en zijn vrouw heffen even het hoofd om deze nieuwe knaap op te nemen. De Ier praat rad. Jilderd verstaat hem niet. Maar met gebaren wordt hem toch duidelijk gemaakt, dat hij als knecht kan blijven. Een brede zwaai met de arm over de lange rij bossen rogge laat voor hem geen onzekerheid over wat hij zal moeten doen.

"Money," zegt Jilderd. "Hoeveel?" De boer denkt daar even over na. Dan houdt hij vier vingers omhoog. "Dollar," zegt hij en terwijl hij de beweging van eten maakt, knikt hij met zijn hoofd. Zo dat is duidelijk. Vier dollar en de kost vrij. "Dat zal wel per week zijn," denkt Jilderd. Hij knikt nu ook. Nu, dat is dan in orde. Jilderd Hoeneveld of nee, Leon Pernet is knecht geworden bij Bill Valera in de Staat Nebraska, in de streek Hunteley.

De boer steekt de hand op naar zijn vrouw.

In de barre zon zitten ze dan. De vrouw, even mager als haar man, neemt van Jilderd weinig notitie. Ze knikt hem toe, dat is alles. Een grote ketel met slappe koffie komt onder een hoop rogge te voorschijn. De arbeider en zijn vrouw, nog jonge mensen, zetten de koppen op. De vrouw schenkt ze vol. De boer zet voor Jilderd het deksel van de ketel neer. Zo is dat ook klaar. Grote plakken eigengebakken brood krijgen ze er bij. De boer en zijn vrouw slaan eerst een kruis voor ze eten. Ze zijn dus Rooms. Jilderd sluit ook even de ogen en bidt.

"Name?" vraagt de boer als ze eten.

"Leon Pernet, België.

De arbeider probeert dat vremde woord uit te spreken. "Leon," hij lacht daarbij. Zijn vrouw zit voor zich uit te staren. Het zijn donkere typen.

En dan staat de boer al weer op zijn voeten. "Hurry up," zegt hij en wijst naar de rogge.

Jilderd buigt zich en bindt een schoof vast. Weer buigt hij zich. De zon als een gloeiend stuk goud, varend in een zee van hitte, giet de warmte in golven over de aarde. Lang is de rij schoven, geel is het veld, blauw de hemel en hitte davert om hem heen. De machines ratelen ononderbroken. De boer en zijn vrouw rijden het lange veld met hun machines op en neer. Een lange rij bossen rogge laten ze achter.

Jilderd buigt zich over de rogge van Nebraska. Hoe ver is hij uit het spoor geslagen? Zal hij ooit zijn dorp terug zien?

Hij begrijpt nu al, dat hij hier in deze verlaten streek bij deze stille zwoegende mensen alleen zal zijn. Maar hij heeft werk. Het is zwaar werk, maar wat een vrouw kan, kan hij toch zeker ook. Buigen, binden, buigen, binden, eindeloos. De rij bossen reikt tot aan de horizon en die is ver als de zon.

Nog een paar keer zitten ze bij elkaar, om wat te eten en te drinken. De boerin lacht even tegen hem. Dat geeft hem een schokje van dankbaarheid. Helemaal een stuk machine is hij dus nog niet.

Tegen de middag is er motorgetuf op de zandweg. Een auto met kinderen komt aangereden. Een man in een geel overhemd achter het stuur. Bij de farm stopt de auto, er springt een lang en mager meisje uit. Ze komt direct het veld op. Een jaar of dertien zal ze zijn. Ze zwaait even met haar arm naar haar ouders, dan begint ze de schoven te binden. De auto verdwijnt in een stofwolk langs de zandweg.

Het meisje komt dicht bij Jilderd. Ze heeft rood haar als haar vader en zomersproeten. Ze vraagt hem iets, maar hij verstaat haar niet. Veel lust in praten heeft hij ook niet, want van dit binden van roggeschoven heeft hij al best zijn bekomst. Neen, veel beter heeft hij het nog niet gekregen sinds hij van huis liep en een dief werd.

Maar de machines ratelen door. De zon zakt weg achter de roggevelden. Rood kleuren de wiegende stengels. Dan, eindelijk verstomt het geratel der machines. De boer geeft een teken. De arbeider en zijn vrouw spoeden zich naar huis. De boer en zijn vrouw voorop, Jilderd en het meisje er achteraan trekken ze naar het witte, houten huis. Het meisje vraagt zijn naam. Ze zegt, dat zij Marie heet. Ja, dat begrijpt hij wel.

Hij is moe. Moe en bezweet. In de keuken zitten ze dan. De vrouw stookt het fornuis, nu wordt het tot stikkens toe heet in het vertrek. Deze magere, lenige Ierse vrouw is de kokerij wel toevertrouwd. Ze zet vlees op het vuur, de lekkere geur trekt door het huis. Jilderd is moe, maar het eten dat opgediend wordt, is best. Vlees en aardappels, peren uit een blik. Ze krijgen er griesmeelpudding met bessensap bij. Jilderd smult. Dit eten kreeg hij in Friesland niet. De boer en z'n vrouw proberen nog met hem te praten, maar veel wordt dat niet. Hij heeft slaap. De vrouw brengt hem naar een klein kamertje achter in het huis. Het is er kaal; een ingetimmerd ledikant en een stoel.

Jildert strekt doodmoe zijn leden. Hij was wel iets gewend bij oude Folkert op het schip, maar dit werk in de brandende zon is ongewoon. Hij ligt nog even te denken aan huis. Hoor! De kieviten roepen, er blaast een schip voor de brug.

Folkert stapt over het schip. Hoor, vader staat op. Nu loopt hij door de steeg. Vliegen gonzen om de tonnen met karnemelk bij de schuur van Bonne Bouwhuis. Jilderd slaapt in. Twee dikke tranen rollen nog over zijn wangen.

Buiten gaat de zomernacht over de Staat Nebraska, de streek Hunteley. Het is drie uur, als de boer hem roept. Het werk gaat weer beginnen.

De zondag valt Jilderd als een onverwachte weldaad op het lijf. Niet werken, laat opstaan. Hij kent nu al enkele woorden en geeft wel eens een keer een goed antwoord. De boer zit in de voorkamer met een kasboek en rekent. De vrouw is met het eten bezig. Op de zandweg rijdt een auto voorbij. Marie komt bij Jilderd zitten op het erf voor het huis.

"Waar gaan die op los?" vraagt Jilderd en wijst naar de auto.

"Naar de kerk," zegt ze. "'t Zijn protestanten." Ze wijst naar het oosten. "Daar wonen ze. Twintig mijl hier vandaan!"

Jilderd denkt aan huis. 's Zondags gaan ze allemaal naar de kerk, vader, moeder, de kinderen en grootmoeder. Hij kijkt opeens bedremmeld naar de grond. Grootmoeder zonder oorijzer. Maar hij zal toch geld sturen. Hij heeft het slechts geleend.

(Wordt vervolgd.)

EDITORIAL

GEMEENSCHAP

Een predikant maakte onlangs een markante opmerking over het verschil tussen christendom en communisme. Het christelijk standpunt, aldus deze predikant was: alles van mij is van u. Het communistische standpunt daarentegen stelt het zo: alles van u is van mij.

Dat is inderdaad een aardige woordspeling. In de praktijk echter voldoet het communisme alleen aan deze omschrijving; het christendom doet het niet. Op z'n best kunnen wij zeggen, dat de eerste christelijke kerk van het Nieuwe Testament eraan voldeed. Maar dat was spoedig ook afgelopen. Sindsdien zijn de christenen er niet meer aan toe gekomen om zo met elkaar te leven.

Natuurlijk, we kunnen ons heel vlug van dit probleem afdoen. Wij kunnen zeggen, dat zoiets ten enemale onmogelijk is. Zondig als de mensen, juist ook de christelijke mensen zijn, zou je een dergelijke gemeenschapsgedachte nimmer in de praktijk kunnen handhaven. En wij willen dit niet ontkennen, maar wij stellen toch even de vraag of wij het daarbij kunnen laten. Er zijn christenen, vooral jonge christenen, die aandringen op een volledig beleven van het christelijk geloof. Niet maar in de vorm van zekere uitspraken of het huldigen van zekere theorieën, maar in het zeer praktisch beoefenen van een christelijke gemeenschapsgedachte.

Als wij in de Handelingen het leven van de eerste christelijke kerk van nabij beschouwen, zien wij de speciale werking van de Heilige Geest in die gemeenschap. Er staat dat de mensen, die bezittingen hadden, deze verkochten en de opbrengst bij de apostelen brachten. Dat was een zeer duidelijke expositie van de christelijke gemeenschap in Jezus Christus. En hoezeer het de Heilige Geest ernst was blijkt wel, dat de rotte plek, die Annanias en Saffira in die gemeenschap wilden brengen, op staande voet werd uitgesneden. Beiden stierven op het moment, dat zij dit kunstwerk van de Heiland trachtten te doorbreken.

Kunnen wij er nu inderdaad mee volstaan, dit als een stukje historie aan te merken? Heeft de Heilige Geest inderdaad bedoeld, dat wij tegen elkaar zouden zeggen, dat dit toch wel erg mooi geweest is bij die eerste Nieuw-Testamentische christenen, en dat wij daarna gewoon doorgaan met ons deel bij te dragen in de gemeenschap waarin wij leven, of dit nu een kapitalistische of wel socialistische gemeenschap is. Of, om het anders te zeggen: is het de bedoeling van de Heilige Geest dat christenen alleen (en dan nog maar zeer spaarzamelijk) iets zullen zeggen over de maatschappelijke verhoudingen, maar niets zullen tonen?

Dat is een moeilijk probleem, misschien niet zozeer omdat het practische moeilijkheden oplevert, maar meer omdat wij ons er tegen verzetten. Want het betekent zoveel, dat als Mr. A. $6.000 per jaar maakt, Mr. B. $10.000 en Mr. C. $5.000, dat alle drie dat geld in een potje doen en het dan samen delen, zodat ieder $7.000 per jaar krijgt. Och ja, wij weten wel, dat het zo eenvoudig niet is. Daar zitten natuurlijk veel meer problemen aan vast. Maar in principe is het wel zo en ook in de praktijk zijn wij van een christelijk gemeenschapsleven oneindig ver af. Een ieder wiedt zijn eigen tuintje en een ieder draagt zijn eigen pakje. En o wee als je in de narigheid komt en naar de diaconie moet. Er zijn mensen, die dit stellig nimmer zullen doen. En van de hele gemeenschap, zoals de Heiland Zich deze voorstelt, *komt onder ons geen spaan terecht.*

Natuurlijk horen wij de bezwaren al. Doorgaans is het zo, dat je geld maakt naardat je ijverig bent, of doortastend, of slim, of een neus hebt voor geld. En wie voelt zich geroepen op te komen voor dagdieven of luiaards of mensen zonder initiatief?

Maar al die argumenten (laten wij dit bedenken) staan het werk van de Heilige Geest in de weg. En als jongeren in opstand komen tegen deze praktijk, dan willen wij hen de mond wel snoeren. Die jongelui toch! Niets deugt er meer en zij willen alles veranderen. Och, misschien is dit wel eens waar, maar op dit punt zouden zij wel eens heel erg gelijk kunnen hebben. Want wij praten wel over christelijke gemeenschapszin, maar in dit opzicht doen wij er niets aan.

Is het niet meer dan tijd, dat wij hieraan eens wat extra aandacht besteden? In die zin, dat wij aan Gods zijde gaan staan en ons afvragen wat God van de gemeenschap verwacht, die door Zijn Zoon voor eeuwig is gered, die een nieuwe mensheid wordt genoemd en de naam Kerk draagt? Kunnen wij echt doorgaan zoals wij doen? Zou het kunnen zijn, dat God diep teleurgesteld is over de wijze waarop wij ons christen-zijn beleven?

Och nee, wij hebben geen plan klaar, waarlangs zoiets uitgewerkt zou moeten worden. Zover zijn wij wellicht nog lang niet. Maar als wij dit probleem — is het eigenlijk een probleem? — eens serieus aandacht zouden geven, zou dit de christelijke gemeenschap misschien meer relief kunnen geven en daardoor de boodschap van de christelijke Kerk beter doen doordringen.

D.F.

Tweeslachtigheid is de sleutel

(Opmerkingen over H. M. Kuitert's Schriftbeschouwing)

door JAMES OLTHUIS *)

(I)

Cahiers voor de Gemeente

Theologen over heel de wereld zijn zich de laatste tijd bewust geworden van de gapende kloof tussen hedendaagse theologie en de alledaagse zaken van de christgelovigen. Communicatie is nagenoeg bezweken. In elke eeuw werkt zulk een toestand verstorend; in onze tijd van snelle secularisatie, waarin de kerk overgaat in een nieuwe eeuw, voorspelt zij niets dan ramp. In een poging, deze gapende kloof te overbruggen, hebben verschillende belijdende groepen series brochures uitgegeven, welke zich bezighouden met de actuele theologische kwesties, bestemd voor de niet-theologisch geschoolde christen. In de Verenigde Staten loopt de serie **New Directions in Theology Today** (Westminster Press, Philadelphia). Minder bekend, maar zeker zo belangrijk voor de gereformeerde gemeenschap over heel de wereld, is de in Nederland gepubliceerde serie onder de titel **Cahiers voor de Gemeente** (Kok, Kampen).

De tot dusver in deze serie verschenen vier brochures zijn bijzonder waard er kennis van te nemen, omdat zij zich bezighouden met verschillende aspecten van wat voorheen het dogma van de Heilige Schrift genoemd werd, en wat heden ten dage gewoonlijk wordt aangeduid als het Schriftprobleem. In dit artikel zou ik speciale aandacht willen schenken aan de brochure, geschreven door een van Nederlands's avant-garde theologen, dr. H. M. Kuitert, welke brochure reeds acht drukken beleefde, en getiteld is **Verstaat Gij wat Gij leest? (1969)**.

In het algemeen is Kuitert te prijzen, niet alleen om zijn besef van de noodzakelijkheid van het zich opnieuw indenken van de gereformeerde theologie, maar meer nog in het bijzonder omdat hij zijn schouders onder deze taak gezet heeft. Daar Christus' belofte, dat de Geest ons de weg zal wijzen tot de volle waarheid, vandaag zeker even geldig is als ooit in het verleden, kunnen wij ons niet veroorloven, ongehoorzaam te rusten op onze vroegere theologische lauweren. Evenzeer als wij dagelijks onze zonden moeten belijden en ons leven moeten reformeren, moeten wij ook voortdurend bezig zijn met het hervormen van onze theologische begrips-systemen. Inderdaad, het is hoog tijd dat een nieuwe reformatorische theologie wordt ontwikkeld. Kuitert's bewustzijn van de betekenis der wijsbegeerte is evenzeer een bemoedigend teken als zijn oordeel, dat theologieën in het verleden te zeer beïnvloed zijn door de zogenaamde oude metaphysische filosofieën. de oude metaphysische fliosofieën. Eveneens zijn alles-op-zij-zettend zich bezighouden met het betrokken-zijn van de kerk in de twintigste eeuw is te prijzen.

Aangezien Kuitert begonnen is, nieuwe theologische meningen uiteen te zetten, is in deze situatie niets zozeer nodig als onderlinge discussie over de in geding zijnde kwesties, teneinde te beoordelen of de gereformeerde theologie verrijkt is dan wel verarmd. In deze situatie is de gemeenschap niet gebaat, óf door hen die rondweg al het nieuwe verwerpen, óf door hen die vlot alles slikken. Dit artikel is een poging om ons te begeven in een vruchtbare discussie. Mijn onderneming zal zijn, te handelen over enkele van de belangrijkste kwesties in Kuitert's brochure. Liever dan mij bezig te houden met detailkwesties, wil ik mij inlaten met de meer belangrijke, doch zelden besproken, achtergrond-kwesties. Daar een poging zal worden gedaan, globaal Kuitert's Schriftbeschouwing te onderzoeken, zijn verwijzingen naar zijn meer lijvig werk **De Realiteit van het Geloof** (1966) gepast.

De Creatuurlijkheid van de Schriften

In zijn brochure legt Kuitert herhaaldelijk de nadruk op de menselijke zijde of, wat ik zou willen noemen, de creatuurlijkheid van de Schriften. Ik voor mij heb geen grond voor deze aandrang. De Here openbaarde Zijn Woord in creatuurlijke vorm; het is ten volle binnen het bereik van onze ervaring. De Schriften bestaan uit vele boeken, verschillend samengesteld door mensen van diverse stijlen, opvoeding, enz., in verschillende literaire vorm. Het kan niet worden ontkend, dat de geschiedenis van de Schrift-wording van de Bijbel lang, ingewikkeld en niet altijd opbouwend is.

Evenwel, deze noodzakelijke nadruk weerspreekt naar mijn mening **in geen enkel opzicht** het **gezag** der Schriften als het Schriftgeworden Woord van God. **De niet** altijd effen geschiedenis van canonvorming moet ons niet hinderen in onze belijdenis van het gezag der Schriften. Noch ook moet hun gezag problematisch worden omdat de Geest verkoos Zijn Woord te openbaren in en door het schrijven van verscheidene, verschillend begaafde, mensen. Het wordt tijd, dat in gereformeerde kringen deze zaak duidelijk opnieuw wordt bevestigd. Dit is dringend noodzakelijk, omdat in het verleden de kampioenen van het Schriftgezag deze creatuurlijkheid dikwijls hebben gebagatelliseerd of geromantiseerd. Even veelvuldig is de neiging geweest, de Schriftuurlijke aanspraak op goddelijk gezag te bagatelliseren, wanneer men de nadruk legde op 'de menselijke zijde'. Zoals ik boven heb te kennen gegeven, is zulk een dilemma, óf goddelijk óf menselijk, duidelijk onjuist.

Evenwel, juist op dit critieke knooppunt ben ik niet zeker van Kuitert's positie. Ik koester de hoop, dat hij aan dit vals dilemma wenst te ontsnappen. Maar ik moet erkennen, dat ik na lezing en herlezing van zijn boeken vrees, dat zijn behandeling van de creatuurlijkheid van de Schriften er toe bijdraagt het gezag der Schriften problematisch te maken, zo niet verdacht. Weliswaar geeft hij aan de Schriften een speciale plaats, en spreekt hij zijn verlangen uit, hun gezag eerder te honoreren dan te ondermijnen. In **De Realiteit van het Geloof** verklaart hij echter, dat het verschil in gezag tussen de Schriften en werken van later tijd slechts het verschil is tussen eerstehands ooggen oorgetuigen en al de andere getuigen, die van de eerste afhankelijk zijn (**Realiteit**, 196, of ook 46-47 **Verstaat**). Is, zoals Kuitert in een noot op dezelfde bladzijde verklaart, de canoniciteit van de Schriften uitgeput met de vermelding, dat onherhaalbare gebeurtenissen onherhaalbare getuigen impliceren? Is dit alles wat er aan Schriftgezag is, dan zouden er ook gezagsniveau's in de Schriften zelve zijn. De verzameling Paulinische geschriften zouden b.v. minder gezag-hebbend zijn dan de Evangeliën. Maar dit betekent beslist onrecht doen aan het gezag der Schriften.

Het Gezag van de Schriften

Voor zover ik kan opmaken, wordt Kuitert gedwongen, deze ontoereikende opvatting van het gezag van de Schriften aan te nemen, omdat hij met vele andere theologen van deze tijd de volgende vooronderstelling deelt: de Schriften zijn in de grond menselijke documenten, geschreven door mensen Gods, door de Geest geleid, welke documenten 'uitgepakt' moeten worden opdat het Woord van God kan 'overkomen'. Structureel, zoals Kuitert zelf beweert (**Realiteit**, 196), is er geen onderscheid tussen de Schriften en andere gewijde geschriften in de traditie van de christelijke kerk.

Hier is, neem ik aan, het speciale autoritatieve karakter van de Schriften als Woord Gods problematisch gemaakt. In deze opvatting zijn de Schriften in dezelfde klasse, ofschoon misschien aan de top van de klasse, als andere geïnspireerde werken. Zij zijn niet, zoals zij behoren te zijn, in een aparte klasse. Vanuit dit perspectief is men structureel niet in staat, de Schriften het Woord Gods te noemen meer dan enig ander boek, geschreven door van de Geest vervulde mensen, zoals de kerkvaders, Calvijn, Luther, of Paus Johannes XXIII. In dit verband beweert Kuitert dat de Schriften een bijzonder gezag hebben, omdat zij eerste-hands verklaringen van ooggetuigen bevatten. Maar deze bijzonderheid is, dat zij slechts ene van graad is, onvoldoende.

De Schriften zijn, zoals Dr Hendrik Hart naar mijn mening juist heeft opgemerkt, 'een **met gezag geïnspireerde** instantie, een **voldoende** instantie van Gods Woordopenbaring' (The Challenge of Our Age, 120). De Schriften verschillen van andere geïnspireerde boeken daarin, dat zij Gods Woord zijn, d.w.z. zij zijn het gezaghebbende Woord van de Auteur. In de Schriften is ons gegeven een geïnspireerd verhaal van Gods bemoeienissen met Zijn volk en van het antwoord van het volk, hetwelk geschreven werd tot onze onderwijzing. Aldus kunnen de Schriften gezien worden als de canon voor de nieuwe schepping. Zij zijn de mijnwerkerslamp die de schuilhoeken van God's schepping verlichten.

(Wordt vervolgd.)

*) Assistent-Hoogleraar in de Ethiek aan het Instituut voor Christelijke Studiën, Toronto, Canada. Het artikel is verschenen in No. 38, juli 1969, van het International Reformed Bulletin (Grand Rapids, Michigan, U.S.A.). De vertaling is van de hand van de heer C. Lentink te Apeldoorn en verscheen in het Hollandse weekblad "Opbouw", 10 en 17 juli 1970.

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Aanbevolen laatste verzenddatums van buitenlandse Kerstmist-Post 1970

	ZEEPOST		LUCHTPOST	
	Brieven	Pakjes	Brieven	Pakjes
Engeland	27 Nov.	16 Nov.	14 Dec.	9 Dec.
Europees Vasteland	13 Nov.	23 Oct.	11 Dec.	7 Dec.
Republiek van Zuid-Afrika	23 Oct.	19 Oct.	11 Dec.	7 Dec.
India en Pakistan	2 Oct.	2 Oct.	11 Dec.	4 Dec.
Andere landen over de Atlantische Oceaan	14 Oct.	9 Oct.	9 Dec.	4 Dec.
Antigua, Bahamas, Barbados, Bermuda en Trinidad	18 Nov.	10 Nov.	11 Dec.	8 Dec.
Centraal- en Zuid-Amerika en West-Indië	12 Nov.	4 Nov.	11 Dec.	8 Dec.
Australië en Nieuw Zeeland	22 Oct.	19 Oct.	11 Dec.	8 Dec.
Japan en Hong Kong	3 Nov.	22 Oct.	11 Dec.	4 Dec.
Andere landen over de Pacific Oceaan	2 Oct.	2 Oct.	9 Dec.	4 Dec.

National Union of Christian Schools' Golden Anniversary

1970 ANNUAL CONVENTION

Going through the pages of Calvinist-Contact, we often look for the anniversary announcements. In the case of a golden anniversary we may think: "How nice to celebrate such an anniversary, but too bad that the people involved have grown so old." When I think back to the Golden Anniversary of the NUCS, then I can honestly say that thoughts of this nature never entered my mind. On the contrary, all through the convention I had the feeling that having reached an important milestone, . still looks as if we've just begun. The same feeling must have been in the hearts of those who made the theme of the convention: "50 YEARS: A MILESTONE AND A VANTAGE POINT."

Individual christian schools already started as early as 1847 and after that time more schools came into operation. Finally, it was felt that a unified effort for the furtherance of christian education was a must. And so 50 years ago the NUCS was born. As the birth place of the NUCS was Chicago, Illinois, it seemed only natural to celebrate the anniversary there.

The organizational committee has its job well done. The convention site chosen was the campus of Trinity Christian College and the adjacent Chr. Highschool premises. Even though we were in one of the busiest cities of the world, the convention took place in a relaxed, quiet atmosphere. To make it easier for all the participants to orientate themselves a booklet was printed along with the program, and bound with a gold cover.

There was a spirit of gratitude to God and of enthusiasm for the cause, for which we came together. This revealed itself at the opening evening. In the Kedvale Chr. Ref. Church, encouraged by songleader Mr. Clutter and strengthened by a well-played organ, a large crowd sang of God's faithfulness, of His continuing guidance and of the blessed assurance that Jesus is ours.

Dr. William Spoelhof spoke at this meeting on the topic "The Product You Send Us". In his speech he indicated that at present there are two distinct cultures, the adult and the youth. The way in which adults react to everyday life, appreciate music and other forms of art, the approach to economical and political problems is totally different from the way young people view things. Why does a gap exist between the two? Dr. Spoelhof pointed out the influence of life on people after World War II. Now, for the first time in history mankind has been living under the threat of total annihilation. The influence of television which brings all forms of entertainment and information into the livingroom has had a definite impact on our youth. Our young people, though living in christian homes undergo the influence of today's culture and often take some of the ideas

What has been the response of the adults to all these developments? Was it a total rejection of what the modern youth stands for? Do we utilize the potential of our young people? Do our schools and colleges adjust to the modern youth, realizing that each age has its own peculiar requirements and characteristics?

* * *

For the christian school movement we should be made aware of the many problems involved in educating our young people. It serves a purpose indeed if pertinent questions are raised and our thoughts are directed to new possibilities. The remarkable thing during the whole convention was that in the many sessions which organized the problems of the generation gap and the difficulties that our young people in particular experience were brought out so often. It showed that the NUCS has not yet reached a point where one could say: "We have reached our goal, we will not depart from our position." The NUCS is still young at heart indeed.

Therefore, the topic "A Look At The Student in Today's World" was presented and discussed. One remark made during this session was the fact that the news media tends to stress the negative side of students. The hard working students do not get the attention which is given the students problems, e.g. drug addicts. A rock festival or the Hippy Movement receives wide press coverage. Dr. Henry Van Velzen made the statement that the average student today is doing better than in the previous generation. We must take into account the disharmony in the society and often in the churches the more attention teachers often bestow on their militant unions than their students, the influence of racial tensions and then in spite of all these negative factors our young people of today are responding remarkably well. Many of them are involved in some form of christian action.

For. the situation in our schools Dr. Van Velzen made the following suggestions:

1. Employ teachers at a salary which does not make it necessary for them to do extra work during the summer holidays to make ends meet.
2. Extra curricular courses should be set up.
3. Encourage creativity students. Allow them to set up mini-courses, so that they become involved in curriculum development.
4. Stop stifling creativity by setting up all kinds of rules which do not make sense to them, but gives them the feeling of being prisoners of the school.
5. Provide more time for physical education.
6. Provide more value and family education programs.
7. Intensify efforts in the areas of today's problems, as for instance in drug abuse.

* * *

A very interesting session occurred the next day, which was jointly organized by the NUCS and the ACSA (the Association of Christian School Administrators). Mr. Jack De Vos, boardmember of Grand Rapids Christian School Association, presented a speech on: "The Role of Teacher Evaluation in the Improvement of Education". Mr. Kay Schuringa and Mr. Terry Kalker, both Highschool teachers, gave their opinions of "The How of teachers evaluation."

In most of our schools there is some form of teacher evaluation, mainly done by the principal of the school.

The objective of a good evaluation program is to assist the teacher in becoming a better teacher. It may happen that a teacher cannot get through to his students. Instead of waiting until a crisis situation arises and such a teacher is dismissed, it would have been much better if such a teacher had been made aware of his shortcomings and his strong points. To attain this, a well organized teacher evaluation program should be established.

The NUCS has made forms available in the past, which could be used in an evaluation program. Other forms used by the Grand Rapids Christian School Association were distributed. When these forms were made up the main goal was to improve the instruction in the school and to come to a uniform basis for evaluation. The evaluation should be done at regular intervals. The program should not be carried out by the principal only, but also, at least in the higher grades, by the students. Possibly a team of teachers could be appointed to an evaluation committee, in particular in case a teacher after some years is eligible for an indefinite position. It would be worthwhile for various schoolboards to become involved in or at least to acquaint themselves with these procedures.

There were differences of opinion on the question as to whom the evaluation forms should be available. Is this a matter for the principal only, who then reports to the schoolboard or should the educational committee have access to the forms? In all cases discretion should be used!

* * *

The last day of the convention we attended the business session of the NUCS.

The president of the NUCS, Dr. Calvin De Witt, addressed the meeting. Reviewing the past 50 years of the NUCS, he showed us the stages that the NUCS went through. 1920 was a shaky beginning. Men like Bijlstra, Kuiper and Fakkema began unified action. This was needed in order to gain strength and to promote the Christian school.

The first decade was one of a humble beginning. There was fear. Can the christian school survive?

The second decade was the time of the depression. Propaganda for the Christian school was the main activity. Because of the poor economical situation the lease on the office of the NUCS had to be terminated. The salary of the secretary was reduced.

The third decade. Even though this was the time of World War II the economy revitalized and with it the NUCS. Many new schools were opened. The NUCS became international with the entrance of Canadian schools.

The fourth decade was the time of implementation. Textbooks were written and the first curriculum guides were sent out. More christian schools were opened, of which many in Canada and with this confidence grew.

The fifth decade. During the last ten years the union reached a high level of sophistication. The services were expanded, e.g. pension benefits for teachers were improved. More competent people were hired to engaged themselves in the areas of curriculum development and public relations.

As a union we must do a better job in promotion. A man to do this job will be hired. But one man alone can not do this. In your community all of you present ought to become promoters. Please do all you can to promote this vital cause.

To cover a wide range of interests ten sectionals were planned. (I attended two of them) Though I had heard about centralized teaching this was the first time that I had the chance to hear a teacher speak about her experiences in a "Library learning center". The layout of such a center is economical, because many of the facilities can be used by students of different grade level. The emphasis is based on the motivation of the student. Therefore, the Center has to be stimulating and not dull classroom atmosphere where a child may feel imprisoned.

The other section which I attended dealt with "Student witnessing". In the Michigan area several schools had four students sitting on the podium of the auditorium, speaking about what it meant for them to belong to Jesus. After they had spoken they invited other students to come forward to express their feelings. The result was a tremendous response in which many students witnessed about what it meant for them to be a christian. Our speaker was very much impressed by the experience in his school.

I might put a question here: Is is possible that in our schools through our conventional attitude we have sometimes stifled the activities of our young people and in this way hampered the work of the Holy Spirit?

This convention celebrated the 50th anniversary of the NUCS. It was an inspiring event. I do hope that the same spirit will prevail in the Union in the coming debate.

M. B. Parlevliet.

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From the Mailbox

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Sensitivity Training

Dear Mr. Editor,

I was very sorry to read the article on 'Sensitivity Training' by Rev. N. Vander Kwaak in C.C. of July 30, 1970.

The article leaves the reader with the impression that sensitivity training will bring us to Christian maturity more rapidly than years of Biblical preaching. Permit me to quote a few lines and say something about it.

According to Rev. V.d K., pastors and elders should take this training. But if it would bring them to greater levels of Christian maturity, why should not the whole congregation take this training? Should not all church members become mature Christians? I quote: "If they did, many misunderstandings among church leaders would be overcome and tragedies such as occurred in the Toronto Christian Reformed community could have been avoided." I happen to know this tragic story from the very beginning more than 12 years ago, (as an elder in that congregation). I know too that sensitivity training would not have done any good there. Only the Word of God and the pure preaching of the same could keep us from such tragedies, IF . . . we are not only hearers but also do-ers. Rev. V.d.K. mentions the Pre-SWIM orientation programmes which is to teach them to communicate in a personal way their spiritual beliefs and feelings. But are not the SWIMmers to bring Jesus Christ, the Christ of Scripture, instead of their own feelings? I quote: "I do not know all that Jesus taught the disciples . . .". No we don't. But what we know is enough for us. We know too that Jesus was the most sensitive Person who ever walked this earth. And we know very well what was the cause of this sensitivity. I quote: "Sensitivity Training in the church can help us recapture the warm Christian fellowship that the early Christians seem to have". To recapture the warm Christian fellowship we have to be New Testament Christians in the full and true and glorious meaning of the word. We have to believe as they believed and to love as they loved and to live as they lived. In the gospels we are taught love, not sensitivity. But this love makes us sensitive. Sensitivity training in the church is so much as fighting the symptoms, not the disease.

In the Acts of the apostles we see the result of Jesus' teaching, but we also see sensitivity without that teaching. Let's look at Prof. Gamaliel. Was not he a very sensitive man? When the apostles were on trial he did not want any controversies. He was interested in peace in Jerusalem. But he made a false comparison (Theudas and Judas), and came to a false conclusion. "Let these men alone," he said. He did not want to have anything to do with that business of Jesus. But you can not leave that business of Jesus alone. "He who is not for me is against me." So Gamaliel had the wrong sensitivity. Or let us turn to Acts 6. Here the apostles are appointing deacons. We read: "And they chose Stephen a man full of faith and of the Holy Ghost". In verse 10 we read: "And they were not able to resist the wisdom and the spirit by which he spake". It is the same spirit we need to speak with boldness for Christ.

And in Acts 7 verse 60 we read: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge". Is not that the greatest sensitivity possible? No! That is not just sensitivity. It was the love of God planted in Stephen's heart by the Holy Spirit. When we read the epistles of the apostles to the churches, we see on nearly every page the cause of sensitivity, which is true Christian love. I quote: "Sensitivity training . . . if wisely used and supervised, helps us all grow to greater levels of Christian maturity, more rapidly so than many years of Biblical preaching can do in the case of many individuals in our churches". If preaching of the full and complete Word of God can not bring us to the conviction of uncharitableness (lovelessness), would sensitivity training do? That sounds like teaching young people how to fall in love. Years of Biblical preaching and never: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind", and "thou shalt love thy neighbour as thyself"?

Of course we know that all. I quote: "In our times of suspicion of our church leaders, idle controversies regarding who is right, we could greatly benefit from sensitivity training". What about those who doubt the Authority of the Bible? Are they who stand up against those doubters, with the Word of God in hand, giving 'idle controversies'? "regarding who is right". The question is not who is right. We all can be wrong. But the Word of God is always right. That is why we have to speak the Word of God in every situation of our life. I quote: "A breath of fresh air would enter the lungs of the Reformed community . . .". Yes, a breath of fresh air would enter the Reformed community if we only had a crop of New Testament Christians in the full and true and glorious meaning of the word. New Testament Christians who believe the Bible to be the Word of God, who believe in Christ as their Savior and are filled with the Spirit, and therefore hate evil and resist satan and his helpers. Revelation 2 verses 4 and 5: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from hence thou art fallen, and repent, and do the first works: or else I will come quickly, and remove thy candlestick out of his place, except thou repent". The Lord did not say: Pray for repentance, but: Repent. We have to do it. But who is going to preach that Word of God? May our God and Father, and our Lord Jesus Christ open our eyes that we may see what we are missing. It is true Christian love like the early church possessed. We can try to warm it up on our own little fire of sensitivity training, but that can only make us lukewarm. That's a bad condition to be in. Revelation 3 verse 16: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth". Thank God that is not the last word. Verse 19: "As many as I love I rebuke and chasten: be zealous therefore and repent. And verses 21 and 22: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set with my Father in his throne. He that hath an ear let him hear what the Spirit saith unto the churches". Shall we listen to that?

Sincerely yours,

A. Verhoog.

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World of Young Writers

Editor: COR W. BARENDRECHT

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"The first rule of free journalism, . . . is constant change. Once we begin fearing the young and slam the door on new ideas, we will be in deep trouble."
— John Hohenberg.

INTRODUCTION

This issue marks the first anniversary of the World of Young Writers. We celebrate this happy event by presenting the new emblem which from now on will identify this column, by publishing a selection of letters received in evaluation of this biweekly page, and by guesting Calvinist-Contact's editor-in-chief, Mr. D. Farenhorst, in the editorial.

AFTER ONE YEAR

When, in the summer of 1969, Mr. Cor W. Barendrecht suggested that we should start a column for young writers in "Calvinist-Contact" I made no objections but I was not overly enthusiastic either. I aws convinced that it would be wonderful if we could get our young people to express their thoughts and feelings, but deep inside I was afraid that it would not work.

Now we are celebrating the first year of this "baby" and I feel like retreating into a corner instead of writing an editorial, because the response of our readers, especially our young readers, has put me altogether in the wrong. There is hardly any column in our paper, if any, which has received as much attention as the "World of Young Writers".

It is important for any paper that there is response from readers. However, the many letters, essays, poems and short stories which we receive for the "World of Young Writers", speak a somewhat different language. It is not the benefit of Calvinist-Contact which jumps to the foreground; it is much more the willingness and eagerness of our young people to give expression of what is living in their hearts. We are very thankful for that. In our time there is much criticism on the young people, but we would like to sound a different note: we are very proud of our many young people who have made this column what it is today. And we thank God that there are so many of them who are not ashamed of the gospel of Christ, evn though they may think and speak a little differently than their parents do.

Honour to whom honour is due. Well, if anyone deserves the appreciation of all of our readers, it certainly is Mr. Barendrecht who from its very beginning has nurtured this column with much care and time. "Calvinist-Contact" is greatly indebted to him. Hours and hours he spent both for the bi-weekly column and for the "Spring '70 Writing contest". For his invaluable service we want to offer our warm thanks. We also wish to thank Prof. C. Overvoorde of Calvin College, who served us more than once with his fine art and advice.

We now enter the second year of our "World of Young Writers". I don't feel that I have to hide any fear or doubt anymore. I have seen what can be done and am confident that in the years to come many of our young people will let us read what thoughts and hopes and frustrations they may have. Language is one of the richest gifts to man. To use this language as a conveyor of thoughts is not only useful, but it is also beautiful. And it is fun.

D. Farenhorst.

- We are grateful to Prof. C. S. Overvoorde of the Art Department of Calvin College for the art work. The emblem was selected from three artist designs for best expressing the purpose and work of W.Y.W. The design combines the two W's with the Y, of which the leg forms a croquil pen. It may also be seen as a candle, or even as a battery with a tiny light, and as such it evokes beautiful connotations.
- The candle as a Christian symbol refers to Christ as the Light of the world, and as such the emblem continuously reminds us that it is by His grace that the pen of the writer moves. As a traditional symbol, the candle refers to individuated light, and in that context it expresses the individual, self-expressive aspect of creative writing.

Letters:

CONGRESS OF THE UNITED STATES

Office of the Minority Leader
House of Representatives
Washington, D.C. 20515

July 27, 1970

Dear Mr. Barendrecht:

Congratulations on the work you are doing with young writers. I think your column is excellent.

I was most impressed with the quality of the creative writing contained in the June 25 issue of Calvinist-Contact. I especially enjoyed the short story, "Growing Pains," by Linda Andringa.

It is appropriate that you should have quoted from the Iowa poet, Paul Engle, in commentary on creative writing. Engle is easily one of the finest writers in the country today.

To you, I say please keep up the good work. You are doing perhaps far more good than you realize, encouraging the talents of our outstanding young people.

Best regards,
Gerald R. Ford, M.C.
GRF:pc

JENISON CHRISTIAN SCHOOLS
7700 Greenfield Avenue
Jenison, Michigan 49428

July 22, 1970.

Dear Mr. Barendrecht,

Below find my evaluation of your column.

I really appreciate your desire to continue this column and your desire to give children a meaningful writing experience. I believe that children write vigorously and improve when teachers and editors give the correct stimulus and support. I also believe that children must write for an audience. Writing is for someone and I believe that the Calvinist-Contact Weekly provides this opportunity for children. One additional thought: Because the children write for an outsider our school's prestige is not at stake and this helps to keep the children's work honest and truly individual.

Thank you for your attention.
Most sincerely,
Wes J. Bonzelaar.

NEED TO MINE RESOURCES

For myself, I find the WYW department of Calvinist-Contact an interesting as well as worthwhile one. As was noted by Mr. Cook, too many Christians — including those with a talent for writing — think of "good Christian art" in moralistic terms only. Does it teach one how to be "good"? An effort such as yours will, hopefully, serve to broaden the thinking — and thereby sharpen the sensitivity — of the Christian community as a whole in this area.

I believe that, in the midst of such sophisticated subtlety as we meet daily in radio, top hits, news reporting, novels, etc., ad infinitum, most of it un- or anti-Christian, we desperately need to mine the resources of all the talented young Christian writers we can find.

Heather Marsman,
Grand Rapids, Michigan.

LEARNING TO COMMUNICATE

I think that if we start our young people and children off at the grass-roots level, we will stimulate and encourage their appreciation for literature and writing. I think we need much more of this type of thing, since in this way we are laying a good emphasis and groundwork for them.

Our youth today must really learn to communicate their ideas, thoughts and impressions. If they have such channels as the WYW, they will see that there is room for their creativity. Keep up the good work by all means. I like to read the refreshing items that appear on this page.

(Rev.) Henry Numan Jr.,
Peterborough, Ontario.

NOT THE MOST POPULAR

"World of Young Writers" is a worthwhile feature of Calvinist-Contact, though not the most popular department.

Its great contribution is that it enables young writers to develop their talents and gives them the satisfaction and encouragement of seeing some of their work in print.

(Dr.) S. Woudstra,
Grand Rapids, Michigan.

ONWARD IN FAITH

Your page is growing nicely. It is an asset to the paper. At the moment there is much difference between one page and the other, but you will overcome this, I think. I will follow the development with great interest. Keep on in faith, conscious of your responsibility.

(Rev.) Francois Guillaume,
Brantford, Ontario.

PREFERS HIGH SCHOOL WORK

Just because I prefer to read the high school contributions because I teach high school English, that doesn't mean that I think the other children's work should be eliminated.

Keep up the good work!

(Miss) Evelyn Schaaf,
Falmouth, Michigan.

FAITHFUL READER

I read the WYW always very faithfully. I do not always understand immediately every poem, but I am happy that others take the effort to express themselves. I'm sure others will appreciate the poetry. At any rate, I hope that the WYW will be continued. It is a worthwhile effort on the part of a number of young people and the editor. Good wishes for the next year.

(Rev.) A. Velthoen,
Renfrew, Ontario.

WHENEVER READ, READ COMPLETELY

Whenever I read Calvinist-Contact, I read the WYW completely. It's come a long way and should continue — needs more space.

I prefer drama over journalism — would like to see some one-act plays.

Fred W. Tamminga,
Surrey, British Columbia.

MORE PERSONAL

I would enjoy seeing more personal type poems and stories demonstrating a living, realistic, practical faith, and expressing devotion and glory to our God and Savior. To Him be the glory!

Peter Tensen,
Grimsby, Ontario.

Co-sponsored by the Dutch Immigrant Society — 2216 Edgewood S.E., Grand Rapids, Mich. 49506

Writers News

NEW P.O. BOX NUMBER

For the convenience of all concerned, a new, separate P.O. Box number has been obtained for the World of Young Writers department. Please address all entries and correspondence for this department to this address. It will help to speed up processing of entries, inquiries, and correspondence.

W.Y.W., P.O. Box 1269, Grand Rapids, Mich. 49501.

AWARDS

The WYW continues to award two writers each month with the D.I.S. Cash Award and the Book Award, made possible through the generosity of the Dutch Immigrant Society and Kregel Publications, both of Grand Rapids, respectively. Others interested in sponsoring the work of young writers, please write us.

CHRISTMAS ISSUE

A special Christmas issue of hymns, songs, carols and essays, is in planning. Since good writing takes much time, we would suggest to anyone, young or old, to begin sending in material for this issue now. Christmas to me is always an inspiration for writing. Students who would like to join in this inspiration may write for a list of suggested topics for essays. Anyone who would like to participate in commemorating the greatest day in human history is hereby invited to send in creative work before November 20, 1970.

REFERENCE NOTEBOOK

Although we have heard few comments from writers as to the helpfulness of the Reference Notebook which they received upon request, we have due to the cancellation of an order, still a number of these pages available, free of charge. Send a post card with your name and address, and "Reference Notebook" to the W.Y.W.

PICTURES FOR WRITING

Any writer between 6 and 106 who is interested in ordering the paperback book **Pictures for Writing,** may write for further information to the WYW. If a sufficient number of writers is interested in buying this inexpensive book, published by Bantam, a discount price may be obtained. We do not sell books, but we will make arrangements for writers to receive books which help them improve their writing.

CHILDREN'S WRITING

A random survey among readers revealed that children's writing is read and enjoyed. Special issues of children's writing are being scheduled for the coming year. With our apologies to the children whose work was returned during the summer months, we will continue to receive the work of pre-schoolers and grade school children. Please keep in mind that seasonal work is useful only during the current season, and that writing on themes of the Christian feasts should be received before these feasts take place. Try some original themes.

ADVICE AND CONSENT

Students and other writers beyond the grade school level may obtain comments, criticism, and advice, through the WYW. Mr. Hugh Cook of the English Department at Dordt College, has consented to serve as consultant for this purpose. This includes also the entries submitted for the S-70 contest during the past year. Writers who wish to make use of this service may write to the editor of the WYW. Any questions on criticism and comments given, may be sent in letter form. We will be glad to explain any problems you may have as best we are able to.

APPEAL FOR HELP

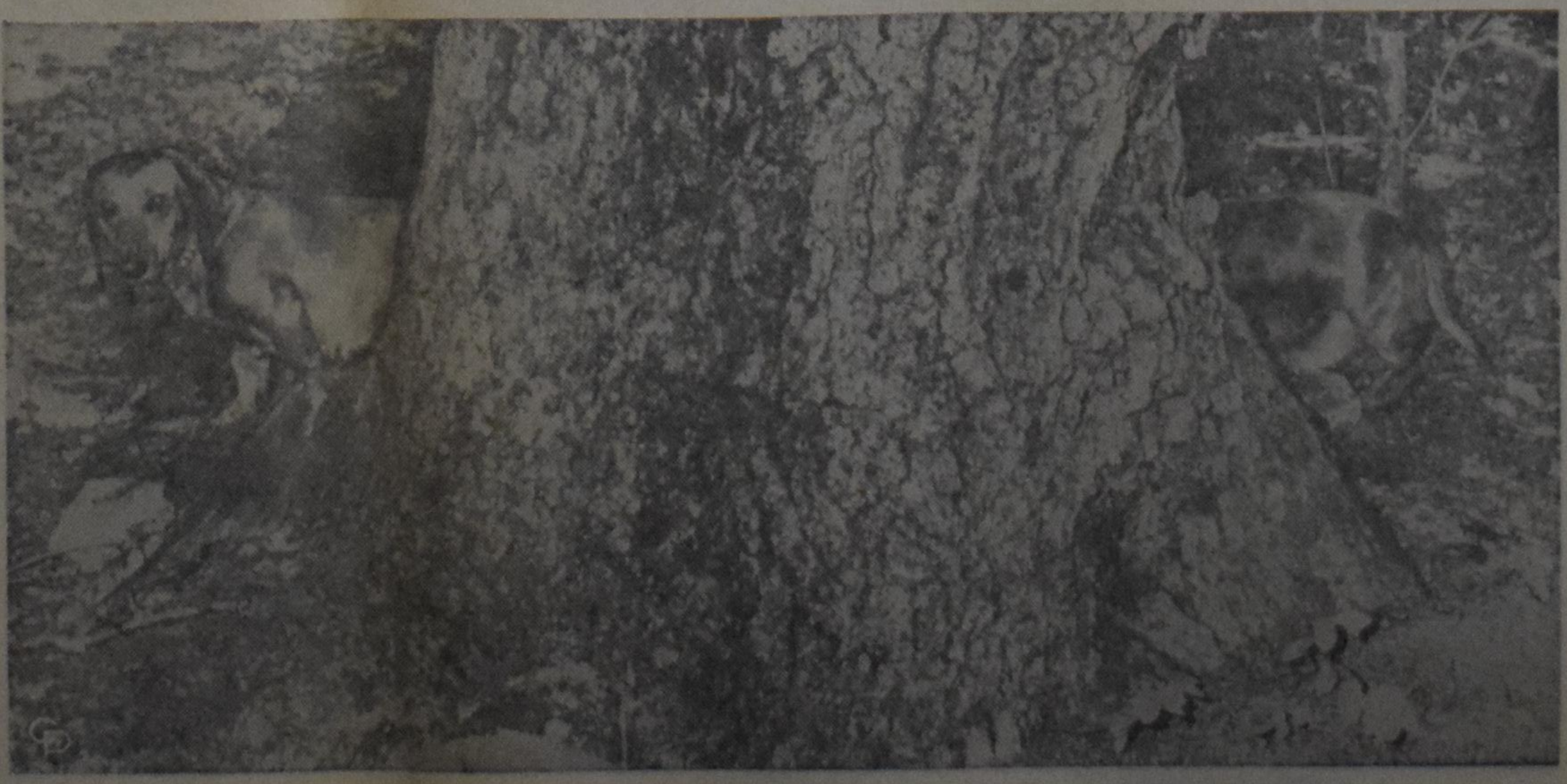
Again we appeal to teachers in educational systems to encourage students to send in especially essays (in any field of learning), research papers, and other compositions, which have been prepared for publication for use in the Young Writer's page.

We appreciate the cooperation of those who have urged students to write us during the past year, and are looking forward to the help of all teachers in creating an environment of approval which is conducive to creative writing as an extra-curricular activity.

Educators are reminded that this page is not exclusively meant for student work. Contributions in the form of essays, poetry, drama, and short stories, letters of criticism, opinion, or suggestions, and book reports or reviews, are welcomed on this page.

UNDERESTIMATED?

With a parody on an advertising line read in a magazine, we could say, "I don't know what you thought of the WYW a year ago . . . I don't know what you think of the WYW now . . . but I'll tell you one thing . . . you underestimated it!" True or not, the WYW is here to stay.



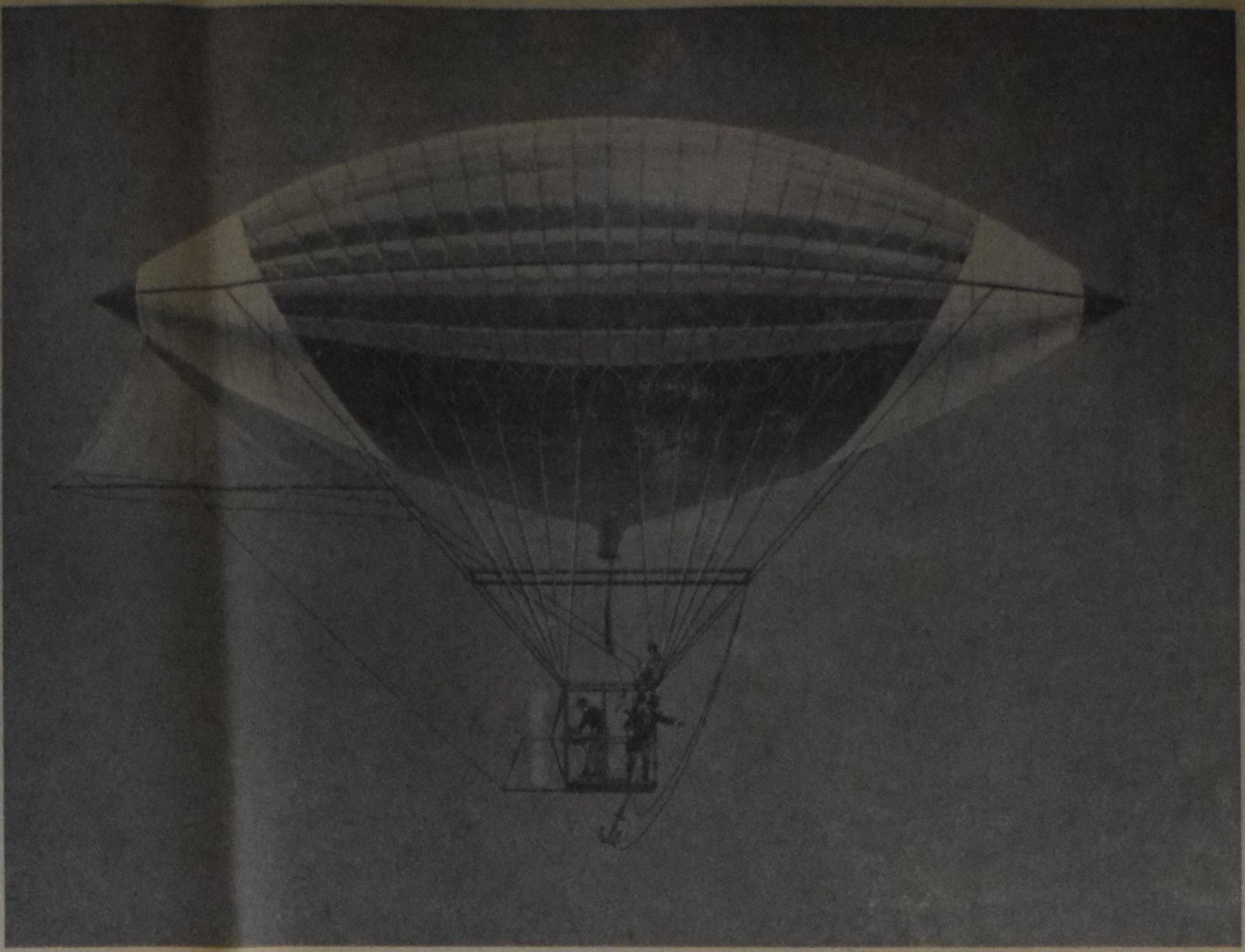
GET A LONG LITTLE DOGGY—Two dachshunds seem to be stretching a point in Tamaqua, Pa.

JULES VERNE

The Prophetic Author of Science Fiction

Despite the fact that our times have produced more science fiction writers than any other period of history, a more successful author than Jules Verne, who produced his works a hundred years ago, the world has never known.

The picture of the man, made in a time when photography as we know it today was still an illustrator's dream, show a character we would not easily associate with daring progress and bold adventure: a solemn faced and bearded man, we would sooner expect to find him listed among the philosophers of the nineteenth century.



Jules Verne predicted airplanes at a time when leaders in the field of aviation were still solidly sold on huge gas-filled air-ships.

The picture shows the Tissandier Brothers' Balloon, as painted by R. W. Bradford.

Yet Jules Verne was the man who in a long series of stories, mostly an excellent mixture of science, adventure and romance, not only captivated and enthralled millions of readers of all ages around the world, but who also envisioned and brought to life on paper an astonishing number of inventions, which are now commonplace but many of which science made realities only years after his death. His first book *"Five Weeks in a Balloon"* was written when manned balloon flight was still a highly impractical and dangerous means of transportation. It describes the adventures of a party of explorers on a safari over Central Africa in a balloon, out to accomplish a strictly scientific objective.

This book was the production of a desperate man, who at an early age always failed most miserably. Cut off from his last source of regular income when his well-to-do notary father in Le Havre pushed the ne'er do-well into the cruel world to support himself, he eked out a very frugal existence by playing the stock market. Already he had written several plays and other works but all they had brought him so far were rejection slips from small publishing houses.

In *"Five Weeks in a Balloon"* he followed a fantastic idea, unheard of in the literary world but born out of Jules Verne's love for nature and science: to present to the reading public in the form of a novel the marvels of creation. He worked more than a year to complete his book only to see it undergo the same fate as all his previous literary efforts. Every publisher to whom he sent the manuscript returned it to him with some polite phrase rejecting even this latest and daring conception of a novel.

One evening he was so disgusted with life in general that he dumped the manuscript, carefully written in long hand, into the open fire of their modest living room. His wife made a mad dash for it and saved the book for mankind and the author from oblivion.

Daring indeed was Jules Verne to send his work as a final resort to one of the most renowned publishing houses of France. His carreer was immediately assured. Monsieur Hetzel, himself an author of fame and a keen businessman, sensed the possibilities of Jules Verne's ideas and encouraged the young author to make his literary production even more of a novel while retaining the scientific data. Guided by this counsel and delightful with the encouragement of the influential publisher, Jules Verne rewrote the entire book according to Monsieur Hetzel's wishes and created one of the most delightful stories France had ever read.

He was a celebrity overnight and his contract with Hetzel to produce at least two books per year for the next twenty years not only gave him the financial security he so sorely needed but also set him on the steady course of life he had been seeking and which was to lead him to world-wide fame long after his death.

The themes of his stories, always refresingly new, took the readers to all corners of the globe. At least one of the heroes, in each novel was invariably a clever scientist conceiving of new and brilliant ideas and putting them into effect.

Jules Verne's success was due to a variety of reasons. Modern science, freshly conceived was already opening vistas of unbelievable accomplishments in the struggle of mankind to gain complete mastery of the world. Another important factor was that Jules Verne had a genius for presenting the facts of science and higher learning in such a way that they were easily grasped and understood by the predominantly ignorant masses. All of his stories are, besides fascinating science fiction, master pieces in the art of story telling: highly dramatic with just enough humor, romance and tragedy thrown in to give the man an unmistakable ring of truth.

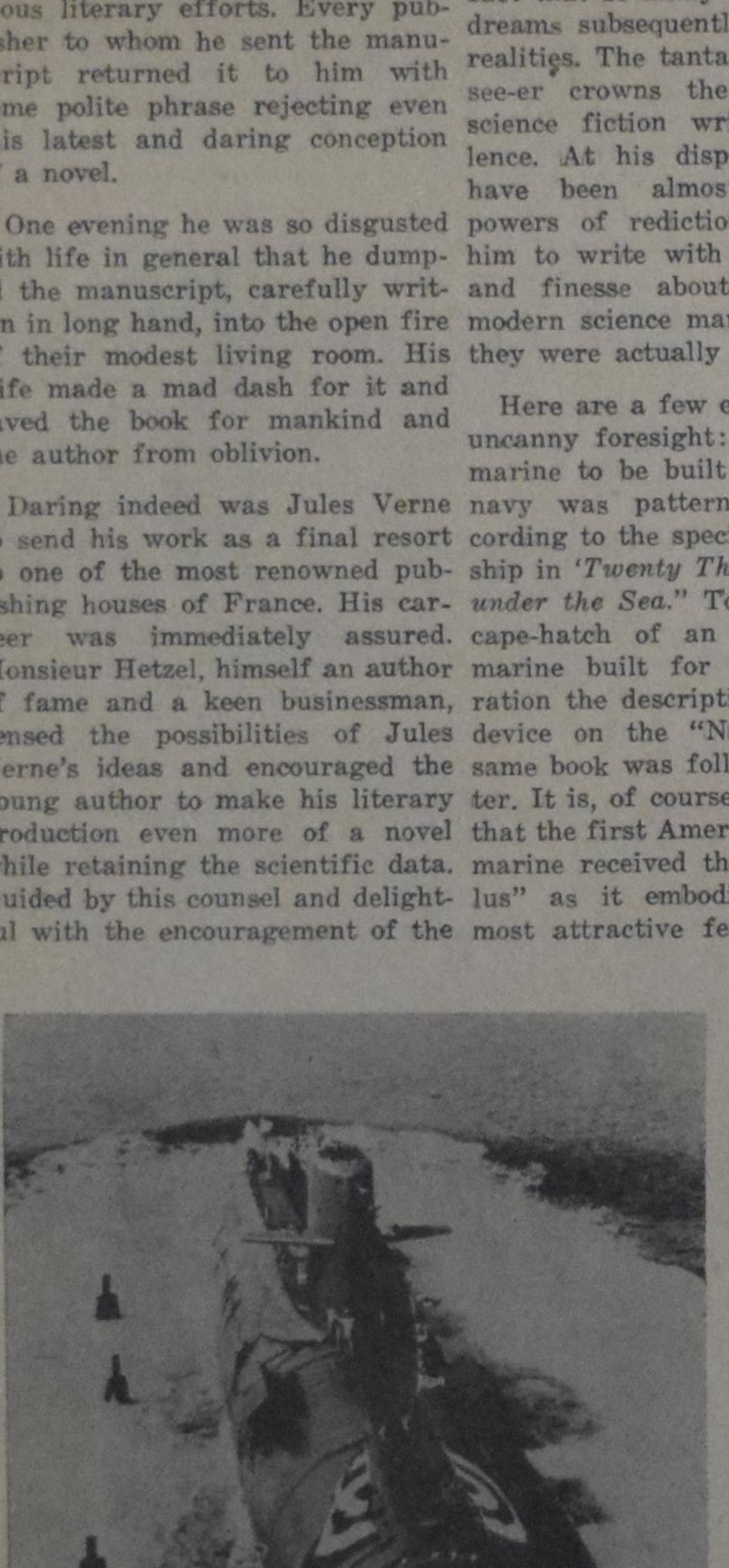
Most astounding of all is the fact that so many of his scientific dreams subsequently became sober realities. The tantalizing halo of a see-er crowns the head of this science fiction writer par excellence. At his disposal seemed to have been almost supernatural powers of rediction that enabled him to write with such authority and finesse about inventions of modern science many years before they were actually invented.

Here are a few examples of this uncanny foresight: The first submarine to be built by the French navy was patterned largely according to the specifications of the ship in *'Twenty Thousand Leagues under the Sea."* To design the escape-hatch of an American submarine built for deep-sea exploration the description of a similar device on the "Nautilus" in the same book was followed to the letter. It is, of course, no coincidence that the first American atomic submarine received the name "Nautilus" as it embodied one of the most attractive features of Jules Verne's "dream-boat": its ability to stay underwater indefinitely. Jules Verne also predicted that electricity would one day be the mainspring of all industrial life. He predicted airplaines at a time when the leaders in the field of aviation were still solidly sold on huge gas-filled air-ships silently floating through the sky, an easy pray to adverse winds and storms and highly explosive gasses needed to lift the ship. One of Jules Verne's books mentions the helicopter, now a very familiar sight, but one which became completely practical only just before the second world war.

One of his more daring adventures: a trip to the moon, has been realized in the flight of Apollo 11 last year. If you read Jules Verne's book, you will learn that his heroes made the trip to the moon in much the same vehicle than the Apollo spacecrafts. His scientists made the necessary calculations as to time of departure, escape velocity, etc., much like our contemporary scientists. The vehicle was shot aloft from the North American continent in a state called Florida, not too far from Cape Kennedy Space Center. Jules Verne's predictions of this flight came true in the flight of Apollo 11 last year.

There is of course a good explanation for the accuracy of Jules Verne's predictions. All the scientific aspects of his novels were based not on the fantastic dreams of his mind but on arduous research work. Each book cost him considerable extra time in producing because of the computation of the mathematical problems involved. He worked them out to the smallest detail. At first he himself did all the calculating necessary for his 'Inventions on paper," but later on he found an able assistant in a relative. Jules Verne also performed a tremendous amount of work in scientific research before he tackled a new book. In this way he could write with authority on all the aspects of the 'invention" involved. To this day there has not been a science fiction writer who has found such a grateful and enthusiastic audience as Jules Verne did.

J.V.



America's first atomic submarine received the name "Nautilus" after Jules Verne's "dream boat."

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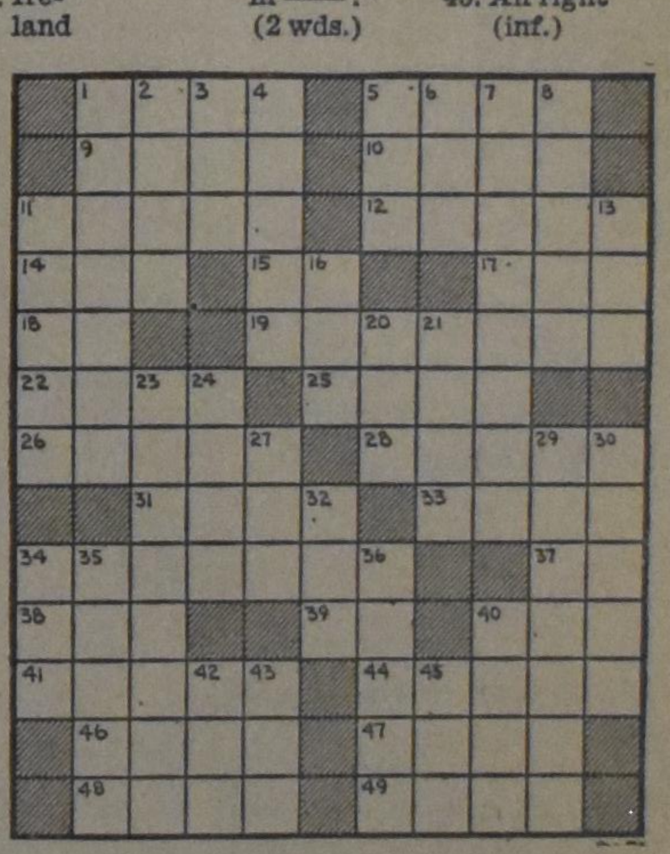
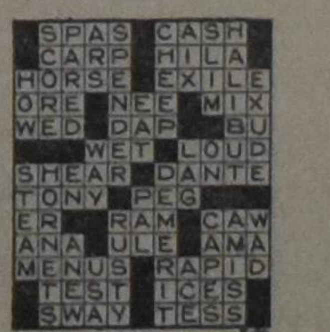
ACROSS

1. Carplike fish
5. Whip
9. Pit
10. Leather flask
11. Occupations
12. Alleviate
14. Undivided
15. Man's name
17. Before
18. Package abbreviation
19. Abilities
22. Old Testament book
25. Robin Hood's —— Marian
26. Perishing
28. Surgical instrument
31. Incite
33. Victorian and others
34. Resort islands
37. Shavetail (abbr.)
38. Canadian province (abbr.)
39. Japanese theatre
40. Beverage
41. Battleship (sl.)
44. Kind of pneumonia
46. Stubborn animal
47. Supplemented (with out)
48. Watched
49. Dance routines

DOWN

1. Cheap (inf.)
2. Sharpen
3. Rubber tree
4. Hemmed in
5. African worm
6. Whole
7. Brilliance
8. Courage
11. Mooed
13. Affirmative
16. Danish biochemist
20. Fold
21. Ireland
23. Square-shooter (2 wds., sl.)
24. Celebes ox
27. Whalers' get-together (U.S. dial.)
29. Story songs
30. Organic compound
32. Topping, for one
34. Loop of ribbon
35. "What's in ——?" (2 wds.)
36. Cobbler's concern (pl.)
40. Aid
42. Cheer
43. Boy's nickname
45. All right (inf.)





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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With happy hearts and thanks to our heavenly Father, we announce the arrival of our little daughter. We call, her

GRACE ANN

Born June 30, 1970.

Parents,
George and Ann Sikma.
Diane.
Carl.

R.R. 2, Wroxeter, Ont.

The Lord has gladdened us with the birth of a second son, whom we named

PAUL STEPHEN

born September 17, 1970.

A brother for Kenneth Paul.

The grateful parents,
John & Alida Doornbos.

14 Marilyn St., Grimsby, Ont.

With joy and gratitude to the Lord we announce the birth of our son,

NORMAN JACOB

on September 19th, 1970.

A new bother for Corwin, Calvin and Gracia.

Happy parents are . . .
Jake and Lydia Kruk-Bandringa.

20522 Westfield Ave.,
Port Hammond, Maple Ridge, B.C.

With thankfulness to the Lord, the Giver of life, we are happy to announce that He has entrusted into our care a little daughter "

ANITA JOY

Born Sept. 20, 1970.

Sister for Bryant, Bruce, David.

Parents,
Mike & Jenny Bandstra,
nee Beerda.

R.R. 1, Smithers, B.C.

We thankfully announce that the Lord has blessed us with the birth of a daughter

CHRISTY ANNETTE

September 27, 1970.

A sister for Walter.
John and Audrey Koning.

R.R. 3, Carrying Place, Ontario.

Mrs. D. Sybersma of Leamington, Ont., is very pleased to announce the marriage of her only daughter Ellie of Hamilton, Ont., to Mr. Gary Kempenaar of Dundas, Ont.

The ceremony took place on September 25th, 1970, in the Essex Chr. Ref. Church with Rev. T. C. Van Kooten officiating.

Mr. & Mrs. Kempenaar are residing at R.R. 2, Campbellville, Ont.

Mr. & Mrs. Reimer Terpstra of Delta, B.C. are pleased to announce the engagement of their daughter,

SANDY

to

Mr. HERMAN A. C. KARREMAN

son of Mrs. E. Karreman and the late Mr. A. Karreman, of Toronto. Wedding to take place at the First Christian Reformed Church, Toronto, October 10 at 4 p.m.

1945 — 1970

On October 10, 1970, the Lord willing, we hope to celebrate the 25th wedding anniversary of our dear parents

KEIMPE ELLENS
and
MAYKE ELLENS (IPPEL)

May the Lord continue to bless them and keep them together for many years to come.

Nellie
Jake
Ronny

Open house will be held at their residence, Creek Road, St. Davids, Ontario on October 10th, 3-5 p.m. and 8-10 p.m.

1920 Soli Deo Gloria 1970

D.V. hopen wij met onze geliefde ouders en grootouders

DERK JAN EENINK
en
HARMINA HENDRIKA
EENINK—TER HORST

op 21 oktober 1970 de dag te gedenken van hun 50-jarig huwelijksjubileum.

Dat ons loflied vrolijk rijze.
Dat het klinke tot Gods eer.
Dat der kind'ren mond Hem prijze,
Halleluja "Lof zij den Heer".
Die onze ouders wilde sparen
Door 50 rijke huwelijksjaren.
Hij zegende hun beider leven,
Door hen een kinderschaar te geven.
Die kinderen zijn God zeer dankbaar
Voor zulk een dierbaar ouderpaar.

Moge de Here onze geliefde ouders, bij het klimmen der jaren, met Zijn gunst en liefde omringen, is de wens van hun dankbare kinderen en kleinkinderen.

13 kinderen in Holland.
59 kleinkinderen.

Chatham, Ont.:
Mr. and Mrs. Wm. Klijn-Hesselink.
Mr. and Mrs. Wm. Eenink.
Rengelinkweg 5, IJzerlo.
Aalten (Gld.), Nederland.

We are grateful to the Lord that we may celebrate with our parents and grandparents

JOHANNES BERGMAN
GRETA BERGMAN (COLYN)

their 35th wedding anniversary on October 3rd, 1970.

Vineland, Ont.:
Aldert & Ada Louwes.
Edmonton, Alta.:
John & Wilma Diemer.
Kingston, Ont.:
George & Margaret Prinsen.
Jordan, Ont.:
Jack & Debbie Bezuyen.
St. Catharines, Ont.:
Henk & Joanne Poortinga.
Niagara-on-the-Lake, Ont.:
John & Stena Bergman.
Peter & Evelyn Bergman.
Saskatoon, Sask.:
Ron & Helen Chernichenko.
Niagara-on-the-Lake, Ont.:
Bill Bergman.

And 23 grandchildren.

R.R. 3,
Niagara-on-the-Lake, Ont.

The Lord in His wisdom suddenly called home our beloved son and brother,

HENDRICK "HANK" KOBES,

age 21 years, through an accident on September 21, 1970.

Psalm 103 verses 15-17.

J. Kobes &
M. J. Kobes—Laninga.
Margaretha (sister).
Hanna Schmiedel (girlfriend).

170 Crocus Avenue,
Ottawa 8, Ontario.

The Lord suddenly took to Himself our dear husband, father and grandfather

PETER DE RUYTER,

at the age of 70 years.

Psalm 23, "I shall dwell in the house of the Lord forever."

Johanna de Ruyter-Verdouw.
Zoeterwoude, Holland:
Janny and Sander de Hoop.
Smithers, B.C.:
Martin and Nell de Ruyter.
Vancouver, B.C.:
Corry and Jerry van Rhyn.
Los Angeles, California:
Peter and Maria de Ruyter.
and 10 grandchildren.

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On September 23, 1970, the Lord took away from us, after a short illness, to be with Him in Glory, our beloved husband and father

DIRK OOSTRA,

at the age of 48.

Beloved husband of
Martha Oostra,
nee Postma.

Dear daddy of
Elizabeth Ann.

Rev. 14:13, "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from hence forth. Yea, said the Spirit, that they may rest from their labours, and their works do follow them."

Funeral services were held on Sept. 25 at 1.45 P.M. in the First Christian Reformed Church, Thunderbay, Ont.

350 Broadway Ave.
Vickers Heights P.O.
Thunderbay, Ont.

The Board of the Dutch Burial Society at Thunder bay announce with regret the passing away of their Secretary

Mr. D. OOSTRA.

For many years Mr. Oostra was an active member of the Board.

We thankfully remember the work Mr. Oostra has done for our Society.

May the Lord comfort his family.

L. Ypma, Pres.
D. Ten Have, Treas.

On September 24, 1970 suddenly the Lord took unto Himself, in a flash of lightning, our beloved son and brother

CHRISTOPHER RAVENSBERGEN,

at the age of 13 years.

Chris Ravensbergen.
Jo Ravensbergen,
nee Kleer.
Brother John.
Sister Jeanine.

Psalm 23.

Winona, Ont.

We sincerely appreciate and thank everyone who remembered us on the occasion of our 35th wedding anniversary.

Mr. & Mrs. JOHN KOOPS.

R.R. 7,
Woodstock, Ont.

Birds & Beef

49 acres nice loam, tiled, extra-good buildings, well equipped for 8,500 layers, half cage, half floor. Bulk bins, tank, manure spreader, etc. Good brick home. Barn for beef cattle.

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Young married man seeks

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Sincere christian gentleman, age 40, but looking young like in the 30's, seeks

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with sincere christian girl, age between 30 and 38 years. Write to No. 2295, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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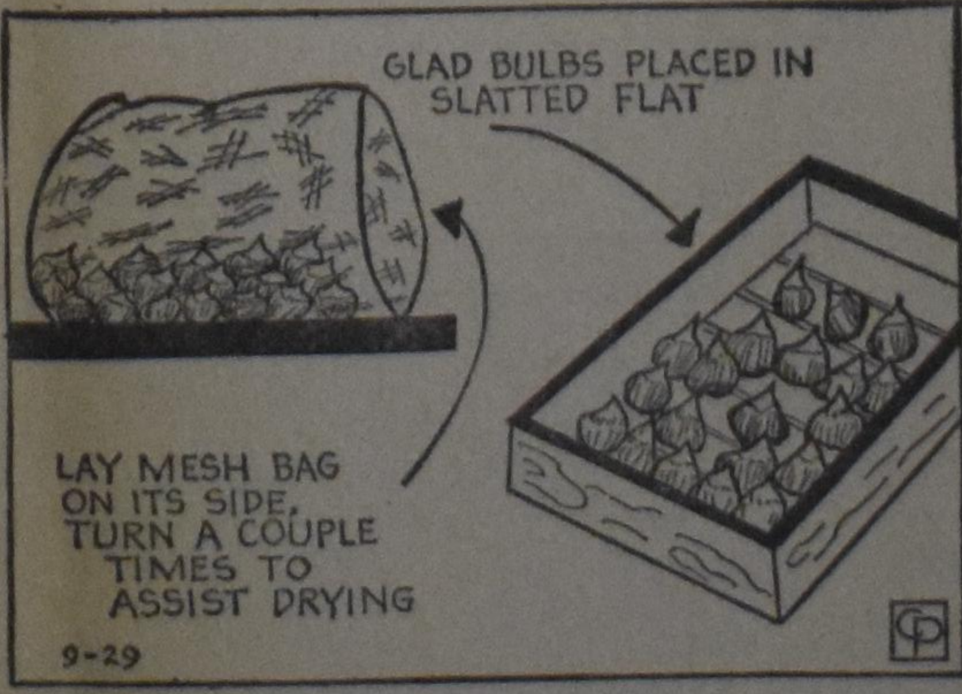

Preparing "Glads" for Storage

By EDNA HALLIDAY
Distributed by Central Press Association

IT'S ALMOST time to dig gladiolus corms. A light frost will not harm them, but if badly frosted they tend to dry out. It is easier to dig and clean them when the soil is quite dry.

Use a spading fork. Cut off the stems just above the top of the corms. Burn the tops immediately to destroy any thrips.

Dry the corms in a well ventilated place out of the sun. Spray them with malathion to destroy any thrip eggs. In 3 to 4 weeks pull off the old withered corm on the bottom and discard it. No doubt there will be some hard shelled cormels attached to the plump new corm. Store them in a bag of sand. Next year they can be planted in the vegetable garden. It takes 2 to 3 years for them to produce good flowers.

The plump new corms can be stored in single layers in boxes or, as shown in the accompanying GARDEN-GRAPH, in flats or trays. They also can be hung up in old nylon stockings or in mesh bags. If many are stored in mesh bags, it is advisable to lay the bag on its side, as shown, flattening out the corms. Turn them a couple times to assist drying.

Store corms over winter where it is dry, dark and well ventilated with a temperature from 40 to 50 degrees.

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"CAN WE FORM ENDURING RELATIONSHIPS?"

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Pastoral Counselling

The Second Step on the Road to Maturity is the answer to this question, "Can We Form Enduring Relationships?" One day a little girl will walk arm in arm with her friend and say "We're pals". Tomorrow she will say about the same little girl, "I'm not talking to her, I hate her. I never want to see her again". A child often can make friends rather easy. But it takes a mature person to keep enduring friendships. This is one of the marks of maturity, that we are able to continue on in the relationships of life which we have set our mind to.

There are several examples of this in the lives of people because there are many people who are immature as far as this matter is concerned. It is a beautiful thing to see a bride and groom standing and pledge their vows to love and to cherish till death do us part. And for a short time this is clearly seen as two hearts try to make this a reality. But it is not too long before worldly cares and concerns set in, when problems come about meeting the family budget, or when there are differences of opinion, or a husband criticizes the food his wife has made, and these promises are soon forgotten.

In many a marriage relationship there is a wonderful beginning and it looks like this is going to be an ideal family situation. If you see the same family a year or two years later, you would not recognize the two people. For often when young people are in love with one another and when they are courting each other they tell each other all the secrets of their hearts, but pretty soon they get married and they quit talking to each other. Somebody has described this lack of communication in the family as being the fact they no longer have anything to say to each other. This speaks of the breakdown of a relationship. The important thing is not just the fact that we make beautiful vows and marvelous promises before marriage, but are we able to continue in this relationship. Can we establish enduring relationships? This is so extremely important in the home, in the family.

This same thing applies to the fact that there are people who are continually going from one job to another. They find some work and they say they enjoy it and they like it, and they seem to be good at it. But a few weeks of it or a few months, and things don't go too well. They begin to criticize the boss or the factory or the wages and conditions. It is either too hot or too cold. The job is too difficult or too boring. And so they drop their work. We occasionally meet people who have had four or five different positions of work within a year's time. And you know how difficult it becomes for these people to find work because of the fact that they are not good risks in a factory. They may have all the ability that they need in order to carry on their work, but they have not matured to the point where they can endure so that they can persist in the things that they set their mind to.

When we started college there were 61 of us who were going to enter into the ministry. At the time we graduated, after seven years, there were 21 of us left. I dare say that this is a fairly normal average of dropouts along the line. Not that people drop out of education to that extent, but they lose their idealism for some noble and lofty calling. There are people who set their mind to accomplish a certain goal and after a little while they change and they soon find something different because it seems to appeal more to them. And gradually they are drifting from one thing to another. They do not have the maturity to persist and to endure in life's relationships.

You find this same thing, this childish factor, in the executive who cannot work satisfactory with his secretary for any length of time. The minister who cannot work effectively with his people for a long period of time. The schoolteacher who has to have a new school each few years. These are the kind of people who seem to have abilities. They can get work, but they cannot stick to it. Often in moments of high ecstasy people make noble choices and marvelous commitments for lives of devoted service. There are those who have every intention of serving God, of being faithful to him and of fulfilling life's responsibilities. But as the days and as the years roll on they become drop-outs in the field of service. This is a very common thing that we see in the lives of people. And it shows a real mark of immaturity.

Why are people so immature? Why is it that people lack this quality of endurance? I think it is particularly true of our generation. For we often are teaching our children to live as hot-house plants. We do not teach them to face life's obstacles with courage. Many parents make up their mind that their children are not going to endure the hardships and the struggles that they have endured. They are making a mistake. They do not teach their children that genuine lesson of determination. And for them the process of maturing is not complete because they do not build the stronger traits of character. The character of perseverence. The matter of courage. The ability to face life's obstacles and still to move steadfastly forward. We raise our children as hot-house plants and then we expect them to face the obstacles of the world of competition, of temptations, a world filled with much evil and wickedness. It is no wonder that they cannot endure.

To overcome such a weakness we have to stress first of all the worthwhileness of the goal and the purpose of life. If we have an ideal that we really want to attain, if we set a goal that we really want, then it will seem that no sacrifice is too severe to attain it. The building of the temple of life is not what you do or what you possess, but it depends upon the attitudes that you take towards it. And then we need to inculcate in the lives of each one of us already as children a strong motivation, a determination of the will, to reach the loftier heights of living and the deeper depths of the Christian life.

No, this is not a time for weaklings. It is not a time for those who face life in an immature way. But we must strive to develop the quality of endurance. The Bible talks about it a great deal. When Moses presents to us the story of his life in just a few words, he is described as saying that he endured as seeing Him who is invisible. This is the secret of endurance. That we face the trials of the day or the blasts of the wind of life that come our way, but that we keep our eye fixed upon the invisible One. And when we do this we set our feet upon the road that leads forward, onward, and upward towards victory.

Set lofty goals before your children and try to instill within them motivations so that they can reach these goals and a strong determination to move forward no matter what the obstacles are. This is the road to victory and this is an important step in the pathway that leads toward maturity.

THOUGHT FOR TODAY:

Jesus says to Paul, "My strength is made perfect in weakness". And Paul in turn can boast, "I take pleasure in infirmities. For when I am weak, then am I strong." It may sound strange to some people to hear a man glory in his infirmities, but in this the Christian faith confirms the teachings of modern psychology. That your weakness can be your greatest asset.

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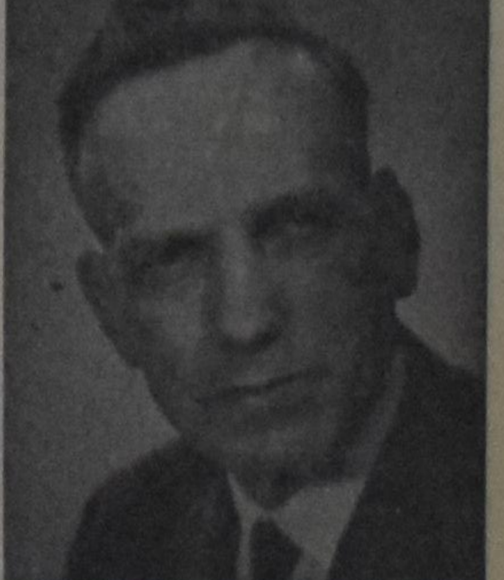
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talke extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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